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Early English Text Society.



# The Macro Plays

1. MANKIND (AB. 1475).

2. WISDOM (AB. 1480).

3. THE CASTLE OF PERSEVERANCE (AB. 1486).

EDITED BY

F. J. FURNIVALL, M.A. Camb., Ph.D., D.Litt.

AND

ALFRED W. POLLARD, M.A. Oxon.

WITH INTRODUCTION AND COLLOCARIAL INDEX.

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# Early English Text Society.

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THE Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the *Extra Series*.

During the forty-one years of the Society's existence, it has produced, with whatever shortcomings, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, crossed 'Union Bank of London,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Finsbury Park, London, N. Members who want their Texts posted to them, must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.

The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20 and 26. Dr. Otto Glanving has undertaken *Sainte Marherde*; and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, and will be also issued to all the present Members.

**Feb. 1906.** The Original-Series Texts for 1904 were 1. No. 124, *Twenty-six Political* (t. Hen. V) and other Poems from the Digby MS. 102, &c., edited by Dr. J. Kail; 2. No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book has shown the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and has helped our members to realize the church-life of its time. The third Text was Part I of *An Alphabet of Tales*, a very interesting collection of stories for Sermons, &c., english in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum*, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum.

The Original-Series Texts for 1905 will be, 1. No. 127, Part II of the *Alphabet of Tales*, edited by Mrs. M. M. Banks; 2. No. 128, Part II of the *Medieval Records of a London City Church*, edited by Mr. Henry Littlehales, who will pay for its setting, as he did for that of Part I as well as its 5 Facsimiles; 3. No. 129, Part I of the englishing, ab. 1450 A.D., of the Deeds in the *Registers of Godstow Priory and Osney Abbey*, edited from the unique MSS. by the Rev. Andrew Clark, LL.D. These deeds throw much light on the early social state of England. Among the Texts for 1906 and 1907 will be Part III of the *Alphabet of Tales*, edited by Mrs. M. M. Banks, and Part I of the *Coventry Lest Book*, copied and edited for the Society by Miss M. Dormer Harris—helped by a contribution from the Common Council of the City,—and will be published by the Society as its contribution to our knowledge of the provincial city life of the 15th century. Future Texts will be Part III of Robert of Brunne's *Handlyng Synne*, edited by Dr. Furnivall, with a Glossary of Wm. of Wadington's French words in his *Manuel des Pechez*, and comments on them, by Prof. Dickson-Brown; Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England to 1327 A.D.*, in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the english Capitula of Bp. Theodulf: it is now at press.

The Extra-Series Texts for 1904 were 1. the *Macro Plays of Mankind, Wisdom, and the Castle of Perseverance*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; 2. Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Katharine Locock; and Dr. E. A. Kock's edition of Lovelich's *Merlin* from the unique MS. in Corpus Christi Coll., Cambridge, Part I. Those for 1906 and 1907 will be chosen from Lovelich's *History of the Holy Grail*, Part IV, edited by Dr. Furnivall, for which Miss Dorothy Kempe has written a capital summary of the rise and development of the Legend of the Graal; *Myrc's Festial*, re-edited from the MSS. by Dr. Erbe; *The Owl and Nightingale*, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickett's re-edition of the Romance of *Emare*; Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombryng*, with other of the earliest english Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India); and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Soule*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finish all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 800!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pelerinage de l'Homme* in 1330-1 when he was 36.<sup>1</sup> Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,<sup>2</sup> a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.<sup>3</sup> A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 80, in the Cambridge University Library:<sup>4</sup> "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,<sup>5</sup> Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pelerinage* into a prose *Pelerinage de la vie humaine*.<sup>6</sup> By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pelerinage de l'Homme*, A.D. 1355 or -6, was englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's

<sup>1</sup> He was born about 1295. See Abbé Goussier's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

<sup>2</sup> The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

<sup>3</sup> These 3 MSS. have not yet been collated, but are believed to be all of the same version.

<sup>4</sup> Another MS. is in the Pepys Library.

<sup>5</sup> According to Lord Aldenham's MS.

<sup>6</sup> These were printed in France, late in the 15th or early in the 16th century.

*A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been filled up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and manuscript-lover, a complete text of Lydgate's poem has been given. The British Museum French MSS. (Harleian 4399<sup>1</sup>, and Additional 22,937<sup>2</sup> and 25,594<sup>3</sup>) are all of the First Version. Besides his first *Pèlerinage de l'homme* in its two versions, Deguileville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,<sup>4</sup> at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'some what of additions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the *Pilgrimage of Jesus*, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the *Vespasian*, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's *Canterbury Psalter*. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a *Parallel-Text* edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the *Early English Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many *Saints' Lives* will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The *Lives* may be lookt on as the religious romances or story-books of their period.

The Standard Collection of *Saints' Lives* in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary *Lives* from the Vernon and other MSS. will form one or two separate volumes.

Besides the *Saints' Lives*, Trevisa's englishing of *Bartholomaeus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose.<sup>5</sup> Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancrer Riwele*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmeler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the

<sup>1</sup> 15th cent., containing only the *Vie Aumaine*.

<sup>2</sup> 15th cent., containing all the 3 *Pilgrimages*, the 3rd being *Jesus Christ's*.

<sup>3</sup> 14th cent., containing the *Vie Aumaine* and the 2nd *Pilgrimage*, de l'*Ame*: both incomplete.

<sup>4</sup> Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damned souls, fires, angels &c.

<sup>5</sup> Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the *Vercelli Homilies*, the Society has bought the copy made by Prof. G. Lattanzi.

living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, Craig, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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## ADDITIONAL NOTES TO MACRO PLAYS.

Dr. Hy. Bradley writes: I don't understand *a-vows*, 22/600, and it is not in the Glossary. Should it be *a-lows*: aloose, of which there is an example in the Eng. Dialect Dict.?

In 1/7 perhaps the original reading was "þat hade hym *renjede*."

*Pleyseris*, 34/906, should be *pleyferis*: it is a reminiscence of *æquales angelis* (Luc. xx. 36). *Pleyfere* was a common rendering of *æqualis*. "Play-fellows with angels" is odd enough, no doubt; but this piece abounds in odd things.

48/394: *Vt* is part of the quotation, and ought to be within the inverted commas.

101/813 *dow*: I can't believe in the Dutch etymology in the Glossary; perhaps *dol* could be pronounced "dow" for the sake of ryme, and this may possibly explain 128/1714. (Miss Rickert suggests the Frisian *dou*, a push, a blow with the fist.)

112/1171 *gieays*: I do not see how this can be a form of "jaws," and the sense does not seem to suit very well. Should we read *grevys*, "griefs"? (Fasting is good for nothing but to make a man's *griefs* to gnaw: that seems a plausible sense.)

128/1734. I suspect that *moderis*, applied to the Virtues by their enemies, is not "mothers," but the Norfolk *mauthers*, girls (*moder* already in the Promptorium).

133/1895: ? for *zeue* read *zene*.

136/1970: *heyward* is perhaps a scribe's blunder for *heraud*; the "hayward" does not seem a likely person to cry "as armys," and the words sound nearly enough alike for a scribe to substitute the one more familiar to him for the other.

In 160/2886 I rather think the insertion of [i-] is wrong: *went* seems to be the noun = way, and *geyn* the adj.—"no accessible way of escape."

183/3548: for *deposamus* read *deposcimur*.

p. 187. Note on 140/2225-6. For *justicia* read *justiciam*. The passage is altered from James i. 20, 'ira enim viri justitiam Dei non operatur.'

p. 199, col. 1, at foot. "Married man: don't trust him, 22/593." But what Titivillus says is, that Mercy is a *marred* man, ruined, done for.

Miss Edith Rickert writes:—"As I studied the plan of the Castell, I was reminded of a place near Penrith, in Cumberland, called locally 'King Arthur's Round Table.' It is a circular turf platform about 20 yards in diameter, surrounded by a shallow ditch, and a raised bank that might have been used for spectators. If I remember rightly, there are two earth causeways over the ditch.

"In the absence of evidence as to the use of this place, the local guide-book says that it may have been a tilting-ground; but I cannot help thinking that it would have been admirably adapted to the performance of plays in the manner suggested by the 'Castell.' I believe there are various other such 'Round Tables'; but this is the only one I have seen." (The so-called Round Table at Caerleon is a lofty mound close to the Roman amphitheatre there.—*Enc. Brit.* iv. 632/2.)

Of the 'Rounds' where the Cornish dramas were playd, the best specimen—that in the parish of Perran Zabuloe, about 7 miles from Newquay and 30 miles or more from the Land's End—is shown in Borlase's *Natural History of Cornwall*, 1758, Plate XXIX, opposite p. 298. It is a circle about 130 ft. in diameter, with 7 benches of turf rising 8 ft. from the level area, with a rampart at top and a foss outside it, on the top of a hill. On the east is a trench about 4 ft. 6 in. wide, with a circular pit 13 ft. broad and 3 deep, with a bench of turf in it, which is supposed to represent Hell or a grave. At the other end of the trench, in the middle of the turf benches, is a semi-oval cavity, 11 ft. from north to south and 9 ft. from east to west, which may be meant for Heaven.

Another Round, near the church of St. Just in Penwith,<sup>1</sup> is figured, in Plate XVI of Borlase's *Antiquities of Cornwall*, 1754, opposite p. 196. Its 6 benches or seats were of stone, 14 in. wide and 12 high, "with one on the top of all, where the Rampart is about 7 ft. wide."

Carew, in his *Survey of Cornwall*, 1602, says (in the posthumous new

<sup>1</sup> Penwith is a market town of some 3000 or 4000 inhabitants, about 4 or 5 miles north of the Land's End.

edition of 1769, pp. 72-3): "Pastimes to delight the minde: the Cornish men haue Guary<sup>1</sup> miracles, and three mens songs . . .

"The Guary miracle, in English, a miracle-play, is a kinde of Enterlude, compiled in Cornish out of some scripture history, with that grosseness which accompanied the Romanes *vetus Comedia*. For representing it, they raise an earthen Amphitheatre, in some open field, having the Diameter of his enclosed playne some 40 or 50 foot. The Country people flock from all sides, many miles off, to hear and see it: for they haue therein, deuils and deuices, to delight as well the eye as the eare: the players conne nat their parts without booke, but are prompted by one called the Ordinary, who followeth at their back with the booke in his hand, and telleth them softly what they must pronounce aloud." (This once led to a practical joke, which Borlase describes: a sham player repeated aloud all the directions the Ordinary gave him as to his actions. This enraged the worthy prompter, and led to a row between him and the player, which amused the audience far more than twenty Miracle-Plays would have done.)

Mr. Hy. Jenner writes: "In William Jordan's drama, *Gureans an Bys* (The Creation of the World), written in 1611, the English stage directions speak frequently of the 'playne,' which evidently represents the *plateau* of the Latin directions of the earlier plays, and the Cornish *plan* in 'Plan-an-Gwary.' In the *Ordinalia* (15th century) there is a distinction between *platea* and *pulpitum*,<sup>2</sup> the latter being probably a raised platform on the *platea*. One of Jordan's stage directions illustrates Carew's remark about 'deuils and deuices' rather pleasingly. It is the final direction in the scene of the fall of Lucifer. 'Let them fight w<sup>th</sup> swordis; and in the end Lucyfer voydeth & goeth downe to hell, apareled fowle, w<sup>th</sup> fyre about hem turning to hell, and every degre of devylls of lether & spyritys on cordis runing into y<sup>e</sup> playne, and so remayne ther.'

"A 'Round' usually means in Cornwall an ancient British circular fort. There are many of them in various parts of the Duchy. But the amphitheatre at Perran is always 'Perran Round,' though that at St. Just is generally 'the Plan-an-Gwary' or 'The Amphitheatre.' The latter is in the middle of the town, and, though less complete than it was in

<sup>1</sup> The Cornish name *Plananguary* still survives as a local name near Redruth and at some other places. *Plan-an-gwary* signifies 'the plain, floor, or stage for the play.'—E. H. Pedler in *Norris*, ii 507. 'the Rounds . . . could be easily constructed on some waste spot of land by the pick and shovel of the miner, and at less cost than if the carpenter's craft had been appealed to.'—*ib.* 510.

<sup>2</sup> Compare the Scaffolds in the *Castle of Perseverance*.

Borlase's day, is in fairly good order, and is taken care of. Perhaps Gwennap Pit, now a fine amphitheatre used for Wesleyan preachings, was once a Plan-an-Gwary, but some say that it was only a convenient hollow between the heaps of *débris* from two mines when John Wesley took to preaching there. It has marvellous acoustic properties."

---

5/123 *faus*. Miss Rickert says rightly that this is no doubt *false*: "ye have but a little (that is, nothing) false in my communication."

85/271-2 *on hylle*: this suggests that the audience sat on a raised bank as they did in the Cornish amphitheatre.—Edith Rickert.

# The Macyn Plays.

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THE PLAN OF  
THE CASTLE OF PERSEVERANCE.

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# The Macro Plays

1. MANKIND (AB. 1475).
2. WISDOM (AB. 1460).
3. THE CASTLE OF PERSEVERANCE (AB. 1425).

EDITED BY

F. J. FURNIVALL, M.A. CAMB., PH.D., D.LITT.,

AND

ALFRED W. POLLARD, M.A. OXON.

WITH INTRODUCTION AND GLOSSARIAL INDEX.

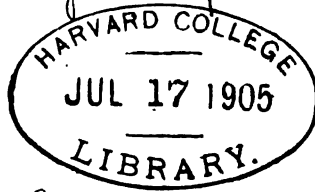
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## INTRODUCTION.

BY ALFRED W. POLLARD.

§ 1. THE three morality plays here printed by the kindness of their present owner, Mr. J. H. Gurney, of Keswick Hall, near Norwich, once formed part of the collection of the Rev. Cox Macro, whence the name, the Macro Moralities, by which they are usually quoted. According to a useful notice in the *Dictionary of National Biography*, Cox Macro was born in 1683, and was the son of Thomas Macro, a wealthy grocer of Bury St. Edmunds, who was five times Mayor of that town. Thomas Macro had bought an estate at Little Haugh, Norton, as a country residence, and here his son Cox lived and died, devoting himself to antiquarian pursuits, though he had qualified himself as a physician, and had also taken holy orders. He bought antiquities of many kinds, and in 1766 a catalogue of them was printed. According to the *Dictionary of National Biography*, "many of his manuscripts had belonged to Sir Henry Spelman, others formed part of the library of Bury Abbey." Cox Macro died in 1767, and fifty-two years later his manuscripts were in the possession of John Patteson, M.P. for Norwich, who unadvisedly sold them (it is said for no more than £150) to a bookseller of that town. The following year they were put up for auction at Christie's, and while forty-one lots were bought by Dawson Turner, the rest, including the Moralities, were bought for £700 by Mr. Hudson Gurney, in whose family they have since remained. About 1882, when Dr. Furnivall was editing the *Digby Plays* for the New Shakspeare Society, he obtained leave for a copy of the *Macro Plays* to be made by Miss Eleanor Marx (daughter of Karl), and expressed the hope that he might edit it for the Society, "when we have any money to spare." The transcript was subsequently transferred to the Early English Text Society, and in 1890, when I was preparing my *English Miracle Plays, Moralities and Interludes* for the Clarendon Press, Dr. Furnivall permitted me to read it, and publish extracts from one of the plays, *The Castle of Perseverance*. In the introduction to my volume of selections I in my turn expressed the hope that I might edit the *Macro Plays*, and I was very kindly asked by Mr. Gurney to stay with him in order to study the manuscript. Illness in my family interfered with this

arrangement, and then I went off to Chaucer and bibliography till I had my hands full, and the E. E. T. S., which has always (see its prospectuses) copy which will cost £2000 to print ready to be sent to press at short notice, seemed quite content to leave me alone.

In the present summer, however, Dr. Furnivall began to fulfil his promise by editing the text and called on me to fulfil mine by writing this Introduction. Of course, as he always does when he means to have it, he got his own way, but the summons came at a very inconvenient time, and I hope that this may be taken as an excuse for my not having gone more deeply into the local and political allusions, which are worth much more careful research than I have been able to give to them, though it is not by any means certain that the research would be rewarded by substantial discoveries. I should like to add to this history of the present edition that Dr. Furnivall, who, when I get him as a visitor to meetings of the Bibliographical Society, is fond of calling me a Duke (because he envies our finances), has certainly treated me like one, in taking to himself all the hard work of preparing the text for press, and leaving me to come in, as a commentator and critic, with a nice printed text to work upon.

Although the Macro Moralities now make their conjoint appearance in print for the first time, several nibbles have been made previously at their publication. The second of our three plays, that of *Wisdom, or Mind, Will and Understanding*, exists also, as far as line 754, in a Digby manuscript at the Bodleian Library, and in this form was edited, along with the other *Digby Plays*, as the first publication of the Abbotsford Club by Thomas Sharp, author of the *Dissertation on the Coventry Mysteries*, in 1835. Two years later the existence of the rest of the play in the Macro manuscript became known, and by leave of the owner, this was printed for the club in a separate volume, amply padded out with blank paper to bring it to a respectable thickness.

As already noted, the *Digby Plays*, and lines 1-754 of this morality among them, were printed by Dr. Furnivall for the New Shakspeare Society in 1882, and in 1890 I was allowed to publish several hundred lines from the *Castle of Perseverance*. The like permission was given to Professor Manly in 1897 to print the entire text of *Mankind* in his *Specimens of the Pre-Shakspearean Drama*, and to Dr. Alois Brandl to do the same in his *Quellen des weltlichen Dramas in England vor Shakespeare* in 1898.<sup>1</sup> The original manuscript having been temporarily

<sup>1</sup> Dr. Brandl's *Quellen* also contained the earliest reprint of John Heywood's *Play of the Wether*, of which in the summer of 1897, when writing the introduction to my section of vol. i. of *Representative English Comedies*, I truthfully remarked that



misalaid, the text in both these editions was taken from Miss Marx's transcript, and though Dr. Manly's Introduction to his *Specimens* has been delayed, to the regret of all English scholars, by his late ill-health—now happily mended—the bread which was thus cast on the waters has been found again in several useful comments and corrections of the text, of which advantage has been taken in the present edition.

§ 2. MANKIND. Of the three plays here printed, that which has been bound up first in the manuscript is undoubtedly the latest. The handling of its subject shows us that in *Mankind* the morality play is approaching its sixteenth-century degradation, while the Latinisms which abound in the speeches intended to be dignified also make for a late date. By his use in l. 683 of Edward as an obvious name for a king, the playwright himself suggests to us that he wrote when Edward IV. had been for some time firmly seated on his throne, and 1475, the end of the third quarter of the fifteenth century, seems as good a round date for the composition of the play as we can take. As regards the district in and for which the author wrote there is still more abundant evidence. The dialect is that of the Eastern Counties, and the local references are numerous. Besides an oath by St. Anne (l. 75), whose increasing importance during the fifteenth century was, I think, especially noticeable in the Eastern Counties, we have (l. 621) another by St. Audray, *i. e.* St. Etheldreda, whose shrine was one of the chief glories of Ely Cathedral, and who in our next play (l. 936) is expressly called ‘Sent Audre of Ely.’ In l. 266 we hear of a ‘tapster of Bury’; in l. 445 of ‘a Walsyngham wystull’; finally in ll. 498–508 we come on allusions to a number of private persons living in the neighbourhoods of Cambridge and of King's Lynn in Norfolk. The names of the first two places mentioned (ll. 498, 499) are read by Dr. Furnivall as Sanston and Hanston, for which he proposes doubtfully Santon on the borders of Suffolk and Norfolk, and either Ampton in Suffolk or Hunston, *i. e.* Hunstanton, in Norfolk. Dr. Brandl at the suggestion of Dr. W. Stevenson reads ‘Sauston’ and ‘hauston,’ and identifies the towns with Sawston and Hauxton, both near Cambridge.

If this be right, and we add to them Trumpington (l. 500), we begin with three places in the Cambridge district, to which follow Walton (l. 502) and Gayton (l. 503), each about eight miles to the east of King's Lynn and only three or four miles apart. The remaining four

“at the time I write, the *Play of the Wether* has not been reprinted since the sixteenth century.” As this remark was not published till 1903 I am glad of an opportunity of explaining in a book likely to reach the same class of readers, that I was not wilfully ignoring the *Quellen*, which I value all the more from possessing a presentation copy of the book given me by Dr. Brandl.

places are alternated, Fulbourn (l. 554) being some five miles E.S.E. of Cambridge; Massingham (l. 506) in Norfolk, some five miles from Gayton, and about twelve from Lynn; Bottisham (Botysam, l. 507), some seven miles E.N.E. of Cambridge; Swaffham (Soffeham, l. 508) in Norfolk, about the same distance from Walton, and about fourteen from Lynn. This arrangement of three Cambridge places, two Norfolk, a Cambridge, a Norfolk, a Cambridge, a Norfolk, can hardly be accidental. It has much more the appearance of a deliberate attempt to keep up interest in two different districts by local allusions very equitably distributed. Now in ll. 448-467, before the principal devil Titivillus is suffered to enter, the players tell the spectators roundly that they are going to gather money, "Ellys ther xall no man hym se." They then call on the audience in a truly delightful phrase: "Gyf ws rede royallys, yf ye wyll se hys abhomynabull presens," though another speaker, mindful that not every one would carry red royals about him, thoughtfully makes a correction to admit of minor offerings of groats, pennies and two-pences, by calling out "Not so! ye that mow not pay the ton, pay the tother." The collection, thus freely spoken of as a payment, is to begin at "the goode man of this house," and it is thus clear that we are dealing with a company of players giving their performance very definitely for gain, in or before a house. The two sets of places to which the players allude forbid us to localize the play either at the town of Cambridge or at that of King's Lynn, for a town audience would have taken no interest in these references to village worthies. We must therefore regard the players as strollers, touring in two neighbouring districts, and almost certainly acting in the courtyards of inns, since in l. 725, when New-Guise wants a football, he calls to an ostler to lend him one.

The fact that the play was written for such a company as this, acting not for the honour of the guild to which they belonged, nor for the pleasure and instruction of their own townsmen, but with the object of gaining money from the less educated audiences of country districts gathered in inn-yards, sufficiently accounts for the low tone which runs through it.

In taking a general glance at the play the first thing we may note is that the forces of morality and immorality are very unevenly distributed. On the one side is Mercy single-handed, on the other Mischief with three subordinate combatants, Nought, New-Guise and Now-a-days. In the middle of the play Mischief yields the command of the forces of disorder to the devil of abominable presence already mentioned, Titivillus. Before

§ 2. '*Mankind*': its Players: it is a Winter Play. xiii

Mischief leaves the stage to make room for him, the voice of Titivillus is heard outside, and only eighteen lines of verse intervene before his arrival. As, however, the collection was taking place during these, and there would probably be some exchange of chaff between the actors and audience, it is possible that Mischief had time to make a quick change, and that the chief actor doubled this part with that of Titivillus. In any case not more than seven players would be needed, and as there is no mention of any properties beyond a net for Titivillus, it is obvious that the strollers could arrive at a village with their stage-dresses in their wallets, and give their performance wherever they saw chance of profit. We must picture them to ourselves, however, not as sauntering to their destinations along green lanes, but rather as trudging through mire and snow, for several allusions point to the play having been written for performance at Christmas, or at least in the winter. Thus in l. 54 Mischief says that he has hired himself as a 'Winter corn-thresher,' and in l. 325. Now-a-days tells the audience "We wyll cum gyf yow a Crystemes songe." Just before this (l. 316) New-Guise has remarked, "The wether ys colde : Gode sende ws goode ferys," while in l. 725 he calls for a football. Moreover, at l. 539 Mankind, when he is digging his land, announces, "I xall sow my corn at wyntur, & lett Gode werk"; and although from the preceding lines (he has been badly hampered by the plank which Titivillus has put in the way of his spade) this might mean, "I will put off sowing my corn *until* the winter," the fact that he immediately looks round for his seed, shows that this also is a reference to winter as the time of action.

The play begins with a speech by Mercy on the necessity of good works. The penultimate line, "The corn xall be sauyde, the chaff xall be brent," gives a cue to Mischief, who despite the chilly remark of Mercy, "Why come ye hethyr, brother? ye were not dysryde," proceeds to demonstrate by the verse, "Corn seruit bredibus, chaffe horsibus, straw fyrybusque," that to burn chaff was to put it to a wrong use. Mercy can only reply with the charming couplet: "A-voyde, goode brother! ye ben culpable To interrupte thus my talkynge delectable," but Mischief refuses to go ("I am cumme hedyr to make yow game" is his plea), and it is possible that a gap which here occurs in the text may have been caused by some earlier copyist finding Mischief's conversation a little too unedifying. When we reach the other side of the gap we find that minstrels are playing, and that Nought, New-Guise and Now-a-days have entered, and are trying to make Mercy dance. Apparently (from l. 111) Mercy in a lost speech had attributed some of the evils of the times to new-fangled

follies and fashions, and the young devils<sup>1</sup> pretend that they have come on his invitation. He disclaims knowledge of them, and when they ask his name, having given their own, he answers loftily :

"Mercy ys my name and my denomynacyon.

I conseyve ye haue but a little faus<sup>2</sup> in my communycacyon."

On this New-Guise comments justly but irreverently, "Ey, ey ! yower body ys full of Englysch Laten," and proceeds to propound a ribald sentence, and bid Merty "opyn yowur sachell with Laten wordis," and translate it in "clerycall manere." Mercy at last gets rid of his three "onthryfty gestis," and consoles himself with a short soliloquy, ending with the advice to the audience to take what is good in new fashions and leave the bad.

All that has taken place up to this point may be regarded as a kind of Prologue showing the rival forces, with one or other of which the hero will have to ally himself. Mankind now enters, and in the wonders of his 'Englysch Laten' leaves Mercy altogether in the shade.<sup>3</sup> Nevertheless, in his sorrow to find his soul "assocyat with my flesch, that stynkyng dunge-hyll," he goes to Mercy for ghostly solace. This Mercy imparts, and (since the author now concentrates all his Latinisms on Mankind) in plainer English than he has yet used. The last stanza of his speech is quite in the vulgar tongue :

"Yf a man haue an hors, and kepe hym not to hye,  
He may then reull hym at hys own dysyere :  
Yf he be fede ouer well, he wyll dysobey,  
And in happe cast his master in the myre."

Unluckily this homely simile attracts New-Guise and his fellows, who come in to make fun of it. But they only stay a minute, and Mercy has time to finish his warnings, which end rather prettily with the lines :

"Yf ye disples Gode, aske Mercy a-non,  
Ellys Myscheff wyll be redy to brace yow in hys brydyll.  
Kysse me now, my dere darlynge ! Gode schelde yow from yower fon !  
Do truly yowur labure, and be nevere ydyll !  
The blyssynge of Gode be with yow & with all thes worschypfull men."

Left to himself, Mankind indulges in some more Latinisms ('sacyatt,'

<sup>1</sup> When Mankind has won his notable victory with his spade, Mischief consoles them for their injuries by calling them 'fayer babys' and 'sely darlynge,' and the promise 'ye xall hane a nappyll to-morow.' I am rather afraid that their far from edifying parts were played by boys.

<sup>2</sup> i. e. fors: 'have but little force in,' attach small importance to.

<sup>3</sup> The rime-words in his first stanza are: propagation, congregation, condition, provision; derivate, predestinate, participate, perversionate.

'mellyfluouse' and 'superatt' are in the first four lines), and then betakes him to digging, though apparently, since he remarks 'To eschew ydullnes, I do yt myn own selffe,' with a distinct sense of condescension. Of course the devils are now down on him, singing what they call a 'Crystemes songe' for which they ought to have been rolled in a midden, and chaffing him unmercifully, till he puts them to flight by vigorous blows of his spade. 'I xall convycte them, I hope, everychon,' is his triumphant comment; and in the fulness of his heart he vows to 'lyue euer with labure, to correct my insolence.' Meanwhile he has to fetch some seed-corn, so he goes out, promising the spectators 'ryght sone I xall reuerte.'

While Mankind is gone to fetch his seed, there is a little pause in the action, during which Mischief consoles his sweet babes for the blows they have received, and a collection is made among the spectators, the entrance of the superior devil Titivillus being made dependent on a satisfactory 'gathering.' As soon as he comes in, Titivillus asks New-Guise to lend him a penny. But the smaller devils all profess that their purses are empty and they are sent off on a foray, with advice as to some inhabitants of the Cambridgeshire and Norfolk villages already mentioned, as persons either to be sought out or avoided. Having dismissed his young friends with a left-handed blessing, Titivillus, in pursuance of his desire that 'the goode man Merrey' shall no longer be Mankind's guide, hides a board in the ground to prevent the condescending digger from getting his spade in. While Mankind is struggling complainingly with this obstacle, the seed-corn is stolen, either by Titivillus or by some confederate boy in the audience (imagine that boy's delight!), and Mankind throws down his spade, and bidding farewell to labour, thinks he will hear his evensong (l. 544) by saying a Paternoster. Titivillus, however, who is supposed to be invisible, whispers to him 'A schorte preyere thyrlyth hewyn,' no doubt spoiling this fine phrase by a diabolical emphasis on the word 'schorte.' He adds force to this argument by a more physical suggestion, and Mankind explains to the audience that he 'wyll go do that nedis must be done' in the yard.<sup>1</sup> What alternative was open to him is not indicated, but Titivillus triumphs greatly, and plainly considers that if Mankind could only be killed at this moment his soul would be lost. When Mankind returns, the time for evensong is over, and out of patience with both labour and prayer,

<sup>1</sup> Dr. Furnivall prints 'in thi[s] 3erde,' but I think that the right reading is 'the,' although part of the last letter is not inked. The reference must be to the stable-yard of the inn, to reach which Mankind leaves the courtyard.

he goes to sleep. As he sleeps, Titivillus instils into him the belief that Mercy has been hanged, and that his only course is to make friends with New-Guise, Now-a-days and Nought. The smaller devils now return from adventures in which New-Guise has only been saved from hanging by the rope breaking, and are joined by Mischief.<sup>1</sup> Mankind asks forgiveness for his performances with his spade, and Mischief decrees that he must make his submission in form of law. Proclamation is made to "all maner of men and comun women" and a manorial court is opened. The young devils, however, prefer to make their profit off Mankind by persuading him to give them his gown to be cut down into a fashionable short jacket, leaving them the superfluous cloth as a perquisite. Much to our loss, therefore, the parody of the proceedings in a manor-court is not carried further. Mankind and the young devils are now excellent friends, and after telling him that henceforth he must "forber masse and matens, owres and pryme" (Protestant controversialists, please mark that the obligation on holy days was not merely to hear mass), they are running off with him to play football (by courtesy of the ostler) when in comes Mercy, and bids Mankind "fle that felyschyppe." Fully hardened in his bad courses, the wretched Mankind puts off his monitor until another time, "to-morne or the next day," and goes off to play football on the obviously trumped-up excuse that it is his father's birthday (l. 721)!

Left on the stage by himself, Mercy has nothing to do but soliloquize, and the treacherous playwright treats him far from fairly. His grief, he is made to say, is so great that

"Without rude behauer I kannot expresse this inconvenyens;  
 Wepyng, sythyng & sobbinge were my sufficyens;  
 All naturall nutriment, to me, as caren, ys odybull;  
 My inwarde affliccyon zeldyth me tedyouse unto yowur presens;  
 I kan not bere yt ewynly, that mankynde ys so flexibull."

So mourns Mercy for some forty lines, on purpose to provoke the comment of Mischief "ye are all to-gloryede in yowur termys." Nevertheless the determination of Mercy to seek out Mankind fills the devils with alarm, and they resolve to work on Mankind's sense of shame to make him hang himself. They almost succeed, but Mercy attacks them with a scourge, and they flee, leaving Mankind alone with Mercy. With many terribly long words on both sides Mankind is persuaded that he has not sinned beyond the possibility of pardon, and with a final

<sup>1</sup> There are over thirty lines between his appearance and the exit of Titivillus, so the player, if the same, would have had time to change.

address by Mercy to the "wyrschepfull soferneys" in the audience the play comes to an end.

If it had not been for Dr. Furnivall's express orders I should have thought his side-notes a sufficient clue to the outlines of this play of *Mankind*, and have forbore to waste paper and print over an analysis. My obedience has been well repaid as far as my personal understanding of the play is concerned, for whether my estimate of it is right or wrong it is certainly definite. Judged by the original standard of the morality play, it is about as degraded a composition as can well be conceived, and is interesting precisely because it shows the theory, that moral teaching should be made pleasurable by giving it the form of a play, carried out to its inevitable end in caricature. For that this playwright, in his determination to please the inn-yard audience in return for their groats and pence, deliberately made fun of Mercy, there can be no doubt whatever. Medieval simplicity could go to great lengths of what seems to us hardy irreverence. When the angels have sung their "Glory to God in the Highest," the shepherds imitate them with cracked voices, and no doubt the spectators laughed and were meant to laugh. The tension was broken as the playwright wished it to be, but the Gloria sung above the stage by the best voices that could be found remained unsullied. More striking still, when God is heard reproving Cain, Cain answers back with "Who is that hob-ouer-the wall?" and declares hardily "God is out of hys wit" (*Towneley Plays*, II, 300). Cain out of his own nature ridicules God, but the words assigned to God are not themselves ridiculous, and the spectators, though they may have laughed at the moment, knew, if so, that they were laughing on the wrong side. But in this play of *Mankind* the author deliberately gets fun out of Mercy, and of his hero also when his hero is in a moral mood, by making them talk an English Latin, which few of the audience could have understood, and then turns Mercy into ridicule for doing it. He takes the whole of the moralizing in the play as mere common form; and as people who moralize are apt to use long words, makes them use the longest he can find, so that the audience may have something to laugh at, even when the devils are off the stage. This, of course, was a breach of covenant, but it was the inevitable result of obliging playwrights and actors to preach, when their only desire was beginning to be to amuse. Heywood's *Johan Johan*, with its frank appreciation of the humours of cuckoldry, is a much more edifying performance than this moral play of *Mankind*, and the fact may be commended to those who think that English playwrights could ever have developed comedy and tragedy out of the medieval

religious and moral drama without the aid of French, Latin and Italian new models to help them.

While I am leaving the philological commentary on these plays to be written by Dr. Furnivall, I may note from the very old-fashioned side from which I am interested in the history of words that the Latinisms in the speeches of Mercy and Mankind (in his moral moments) offer a rich harvest to the historical dictionaries. Any one who consults the Oxford Dictionary will see how speedily its editors fastened on Dr. Brandl's text published in 1898, and in the volumes of the Dictionary issued before that year we can bring back the dates of the first occurrence of some words by over a century and a half. Thus *annexion* (l. 850) is not registered in the Oxford Dictionary until 1610, *apprehensible* (l. 735) till 1635, *approximate* (l. 216) till 1646, *convict* (l. 398) in the sense of 'vanquish' till 1595, *expeditious* (l. 853) till 1610. *Allectuous* (l. 754), *dalyacyon* (l. 46), *interleccyon* (l. 442) and *intermyse* (l. 290) are not in the Dictionary at all, I hope for what would be the best of all reasons, that no one save the author of this play ever used them. Others of our author's long words had already been introduced by Wyclif; in others he just anticipates Fabyan. There is of course no reason to suppose that Fabyan had read *Mankind*, or that the author of *Mankind* had read Wyclif, much less that the use of *annexion*, *apprehensible*, *approximate*, etc., in the seventeenth century was in any way influenced by this play. As long as Latin was the learned language of all Europe, any vernacular which had any capacity for admitting<sup>1</sup> Latinisms had to suffer from these intrusions, which tried their luck again and again whenever they came readily to the pen of any author who could not think of an English word to express what he meant. On the whole, English has not done badly with them. It is only the poetry written between 1450 and 1550 with which they have played havoc, and the experiment as to whether they were or were not fitted to lend dignity to verse no doubt had to be tried. The sin of our author lay in the fact that he saw how unsuited they were to verse intended to appeal to simple folk, and amused himself by crowding them into his lines, and then making fun of them.

One side issue of the Latinizing extravagances in *Mankind* may be worth another paragraph. Our playwright was a miserably poor poet, as is attested by the badness of his rimes. Some deduction must be made for dialect influence, which may have helped him in riming *e* and *i* or *y*,

<sup>1</sup> I am sorry to see, too late to change it, that in l. 751 our text has followed a usually safe guide in printing the quite correct fifteenth-century form of this word, *amytt*, as *a[d]mytt*.



ey and y, o and a. But his ear was clearly often satisfied with the rawest assonances, as in *speke* and *slepe* (st. 14), *hony* and *body*, *man* and *terram* (st. 34), *tyme* and *wyn* (st. 36), *faytour*, *master*, *playster* (st. 39), *anon* and *hom* (st. 42), *mell*, *delffe*, *selfe* (st. 54), *wepyn*, i. e. weapon, *beten*, and *wepyn*, to weep (st. 65), *tyme*, *dyne*, *prime* (st. 102), *aspen leffe* and *deth* (st. 105). On the other hand his verses have less of the painful jog-trot of this period than those of many better poets, and some of his lines are rather good as prose, and anticipate the prose rhythms of the time when the place of the Latin element in English had been successfully settled. Thus in l. 110 the sarcasm of Mercy, 'He was well occupyede that browte yow, brethern,' is very neatly phrased; l. 180, 'Take that ys to be takyn, & leue that ys to be refusyde,' is excellently direct; l. 815, 'Euer to offend & euer to aske mercy, that ys a puerilite,' has a nice balance, and even l. 830, 'Good Mercy, excuse the ineuytabyll obieccion of my gostly enemy,' though it is bad enough, is amusingly modern.

§ 3. MIND, WILL AND UNDERSTANDING. The play of *Mind, Will and Understanding*, or, as Dr. Furnivall entitles it, *A morality of Wisdom who is Christ*, stands midway (working backwards) between *Mankind* and the *Castle of Perseverance*. It is probably a little older than *Mankind*, and much nearer to the original idea of a morality; certainly later and less primitive than the *Castle of Perseverance*. References to place<sup>1</sup> and date are neither abundant nor precise. An allusion to 'sent Audre of Ely' reinforces the evidence of the dialect and the possession of the manuscript by the same monk Hyngston who owned that of *Mankind*, and there can be no doubt that the play belongs to the Eastern Counties. Maintenance was so great an evil until put down by Henry VII., in the third year of his reign, that it would be difficult to pick out one decade rather than another to which the complaints of it would be specially appropriate, though as the royal authority was at its weakest from 1454 to 1464, it is probable that maintenance would then have been at its worst. Whether we can consider that the phrase Madam Regent in l. 710 was in any way suggested by the desire of Margaret of Anjou to obtain the regency during her husband's illnesses is difficult to say. I should like to point out, however, that in several respects, and more especially in the unusual fulness and descriptiveness of its English stage directions,<sup>2</sup> the play bears a

<sup>1</sup> Those to London legal quarters are, I take it, only such as would occur to suitors from the country.

<sup>2</sup> In case the Shakespeare Society's edition of the *Coventry Mysteries* may not be easily accessible to any reader, I quote two or three of its English stage directions. They are found chiefly in Plays 25-32 (*The Council of the Jews to the Crucifixion*),

considerable resemblance to parts of the itinerant Eastern County cycle, which foolishly goes under the name of the Coventry Mysteries. As the unique manuscript extant of these plays was written in 1468, this gives us a date to work from, and if we think of our play as written somewhere about 1460 we shall probably not be far wrong.

The analysis of *Mind, Will, and Understanding* is a much simpler matter than that of *Mankind*. In the first scene (ll. 1-324) the Heavenly Wisdom instructs Anima the soul. Then the Five Wits of the Soul enter as five virgins clothed in white, and the Three Mightys or Powers of the Soul, *i. e.* Mind, Will and Understanding,<sup>1</sup> declare their several functions, and are exhorted by Wisdom. Then a procession is formed, the Five Wits leading the way singing, Anima walking next, then Wisdom in the place of honour, with Mind, Will and Understanding bringing up the rear. Their departure leaves the stage clear for Lucifer, who enters in the dress of a gallant, almost concealed, for the present, by the conventional array of a devil thrown over it. After declaring that he is as wily as ever he was, he leaves the stage as Mind, Will and Understanding enter, and then returns, having dropped his devil's array, as a goodly gallant. His preliminary appearance in his true form and his boast of his wiliness were certainly needed, as some parts of the arguments with which he assails Mind, Will and Understanding might deceive the very elect. What seems to us now-a-days the harmlessness of the suggestions that a man should not leave a wife and family to perish in order to become a

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the directions to the other plays being mostly in Latin, and of the usual brief kind. In *The Council of the Jews* we find such detailed instructions as these:

"Here xal Annas shewyn hymself in his stage, beseyn after a bussshop of the hoold lawe, in a skarlet gowne, and over that a blew tabbard furred with whyte, and a mytere on his hed, after the hoold lawe; ij doctorys stondyng by hym in furred hodya, and on beforn hem with his staff of astat, and eche of hem on here hedys a furred cappe, with a great knop in the crowne, and on stondyng beforn as a Sarazyn, the wiche shall be his messengere. . . . Here the buschopys with here clerkes and the Pharisens mett, and the myd place, and ther xall be a lytill oratory with stolys and cushonys clenly be-seyn, lyche as it were a cownsel house."

So in the next play, *The Entry into Jerusalem*, we get the following:

"Here the iij ceteseynys makyn hem redy for to mete with oure Lord, goyng barfoot and barelegged, and in here shyrtys, sayyng thei xal have here gownys cast abouth them; and qwan thei seen oure Lord, thei xal sprede ther clothis beforn hym, and he xal lyth and go ther upon, and thei xal falle downe upon ther knes alle at onys, the fyrst thus seyng. . . . Here Cryst passyth forth, ther metyth with hym a serteyn of chylderyn with flowres, and cast beforn hym, and they synggyn *Glória Laus*."

<sup>1</sup> Considering how elaborate are the stage directions it is a little surprising that there is no note of the entry of the Three Mightys, who play so important a part in the morality. They probably entered in the train of Anima, but kept in the background until after the entry of the Five Wits. That the omission is an oversight which the author himself noticed, is shown by the description of their dresses being added in the direction for the going out after l. 324.

monk (ll. 405-412), or that it is a good thing to take a wife (l. 476), reaches its culmination in the really fine saying in l. 494, "God loveth a clean soul and a merry"—as good a motto to go through life with as man can want. But, of course, like the sailors whom their captain blessed for their slowness, Mind, Will and Understanding knew what Lucifer really meant, and Will in particular promptly resolves on a course of lechery 'as was sumtyme gyse of Frawnce,' thus paying a handsome compliment to French contemporary morals. Lucifer soliloquizes in triumph long enough to allow the Mightes to change into more fashionable clothes, and then the three beguiled ones re-enter, Mind with his heart set on worldly honour, which he hopes to arrive at by the practice of maintenance (ll. 632-39), Understanding desiring riches, to gain which he will practise perjury and all methods of corrupting the course of law (ll. 640-67), Will devoted to fleshly pleasures. In their exultation they organize a dance or ballet, each of them summoning six of his followers. Mind, in the character of Maintenance,<sup>1</sup> summons Indignation, Sturdiness, Malice, Hastiness, Vengeance (Wreche) and Discord, all clad in his livery, with a lion rampant in their crests, and an attendant minstrel blowing a trump. Understanding, in the character of Perjury, summons his Holborn Quest (Holborn juries being apparently notorious for corrupt verdicts), six Jurors, gowned, with caps of maintenance, their names being Wrong, Sleight, Doubleness, Falsehood, Ravine and Deceit, with their musician playing a bagpipe. Finally, Will, in the character of Lechery, summons Recklessness and Idleness, Surfeit and Greediness, Adultery and Fornication, and they come in, six women, three disguised as gallants and three as matrons, their minstrel playing a hornpipe. When the ballet is over they lay plots, Understanding for legal oppressions at Westminster, Mind for chicaneries to be devised in the lawyers' meeting place, the Parvise or great porch of St. Paul's, while the thoughts of Will are upon 'praty wenches,' and dinners to cost three nobles. Understanding, who wishes to be rich, bargains that his share of the bill shall not be more than nine shillings, whereat Will, with all the contempt of a glutton for the less gluttonous, calls him a swine. Nevertheless Understanding promises to help Will to get rid of the inconvenient husband of a certain 'Cosyn Jenet,' by<sup>2</sup> indicting him

<sup>1</sup> The Macro scribe has introduced a little confusion here by substituting the names Maintenance and Perjury for those of Mind and Understanding as the speakers in ll. 696 and 728. This would make seven retainers instead of six. In l. 756 the speaker's name is rightly given as Wyll, and the Digby scribe keeps right all through.

<sup>2</sup> Illustrations of plots of this kind will be found in the *Paston Letters*, which are a splendid local and contemporary commentary on the state of affairs here depicted.

in his absence, and having him imprisoned at the Marshalsea or the Admiralty. Mind also promises to frighten him by a display of force. While they are thus plotting, Wisdom enters and rebukes them. When they remain stubborn, Anima, the Soul, is shown them, no longer in white cloth of gold purpled with miniver, but 'in the most horrible wise, fouler than a fiend.' To add to their terror six small boys in the likeness of devils run from under her mantle. The Might now repent and promise amendment, and depart with Anima, singing in most lamentable wise, with drawn or prolonged notes 'as yt ys songyn in the passyon wyke.' While they are gone, Wisdom expounds to the audience nine points by which God may be pleased, and then Anima, the Five Wits and the Three Might re-enter in their original fair array, singing a psalm of thanksgiving; and with some colloquy between Anima and Wisdom, now addressed as 'O swete Jhesu,' the play comes to an end.

Intellectually *Mind, Will and Understanding* is a weak play, but it is well put together and rounded off, and with the aid of its pretty processions towards the beginning and the end, and the ballet of Maintenance, Perjury and Lechery in the middle, it was probably a great success.<sup>1</sup> The author has a very fair sense of rhythm and a good command of rimes. Like other fifteenth-century writers he too often depends for them on unaccented syllables such as *-nes* (*precyosnes*, *lyknes*, see stanzas 5, 55, 87) and *-ly* (*propyrlly*, *duly*, *dyscretly*, *bodely*, see stanzas 18, 51, 62, 64, 84), but save for this, his bad rimes are very few. Like other Eastern-County writers he makes *e* rime with *i* and *y* (*mynde* and *ende*, see stanzas 24, 37, 66). He also rimes *has* with *place* and *face* (see stanzas 22, 72). In l. 379 *perverse*, if the reading is right, rimes with *perfyghtnes* and

<sup>1</sup> It may be worth while to quote Mr. Sharp's opinion of the play in the introduction to *Ancient Mysteries from the Digby Manuscripts*, printed for the Abbotsford Club, 1835. "The last extract from the Digby MS., given in the present volume, is a nameless *Morality* somewhat imperfect at the conclusion; a circumstance to be regretted, since, however much some portions of the composition are rendered dull and obscure by the introduction of religious dogmas, yet are there other parts that rise so vastly superior to the common standard of similar productions and discover such decided indications of a master hand, and really poetic genius, as to excite both concern and surprise that a more equal degree of merit does not pervade the whole piece. It must, however, be remembered that the genius of the writer was necessarily cramped and restrained by the allegorizing nature of the opening portion of the morality, through which nevertheless there occasionally breaks out natural bursts of feeling and genius; still the entire scene between Lucifer, Mind, Will and Understanding is conducted with great and uniform spirit, the character of Lucifer being admirably sustained, and the artful address with which he insinuates his pernicious reasoning is, both in matter and manner, a proof of considerable genius and talent in the writer. The latter part [*i.e.* in the Digby MS.] of the composition is marked by pungent satire and humour, with frequent allusions that show an intimate acquaintance with the literature, customs and sayings or proverbs of the time" (p. xxxii sq.).

*wykykynes*. In l. 1055 the bad rime *rought* (rough) may be brought into harmony with *thou, now, thorow*, by using the form *row*. Finally, we may note that though the participial forms, *wynnande, reynande, osande*, in stanza 85, might be thought to have been brought in specially to rime with *stande, lande, and hande*; in stanza 97 similar forms are used apparently for their own sake.

I can discover no evidence as to how or by whom this play was acted. The twelve men and six women employed in the ballet, when added to the six small boys in the likeness of devils, the Five Wits, Three Nights, Three Minstrels, Anima, Lucifer, and Wisdom, make up the very considerable total of thirty-eight. Of these, twenty-four are on the stage together during the ballet; and as the six small boys would be useless for any other parts, the play could not possibly have been acted with less than thirty performers; and it is very doubtful whether any parts were doubled. Although this large number by no means excludes the possibility of the morality having been performed by a travelling company, so far as it goes it makes in the other direction.

§ 4. THE CASTLE OF PERSEVERANCE. There is certainly some advantage in the plays in the Macro manuscripts having been bound in the reverse order to that of their chronology, as we cannot but appreciate the *Castle of Perseverance* more vividly when we come to it after reading such debased forms of the morality as we find in *Mankind* and even in *Mind, Will and Understanding*. The earliest specimen of a morality which we possess is the Dublin fragment which has been entitled *The Pride of Life*. In this, which must certainly go back to the fourteenth century, we have the application of the idea of moral teaching to the legend-type of miracle play, which, compared to the great Biblical cycles, must have been short and simple. The loss of the Paternoster Play to which Wyclif alludes as having been acted at York is unluckily irreparable, for in the absence of any detailed description of it we can only wonder whether each petition of the Lord's Prayer was illustrated by a separate play, and cannot even guess the nature of the illustrations. Putting aside these forms, as to which our information is so unhappily scanty, it is evident that the *Castle of Perseverance*, not merely in date but in type, is the most primitive morality play we possess. The subject of the great Biblical cycles of miracle plays was the spiritual history of the world from the Creation to the Day of Judgment, and the *Castle of Perseverance* exactly answers to this in giving the spiritual history of the microcosm Man from his birth to his individual doom. The great Biblical cycles in their inception all belong to the fourteenth century, though the recensions of them which have come down to us

are of the fifteenth (York, Towneley, and 'Coventry') or sixteenth (Chester), and contain an admixture of later work, which in the case of the so-called 'Coventry' cycle has left only some fragments of the earlier plays. But we know from the allusions of Chaucer that, towards the end of the fourteenth century, Noah and Herod had become stock characters, and we may guess that by the time this had come about, the microcosm type of morality would be developing out of a desire to provide variety and to complete the religious teaching which the Church at this time thought well to offer through plays. How early in the fifteenth century we may place the *Castle of Perseverance* is a question which must be decided by philologists, but on literary grounds I should like to place it as early as possible, not much later than 1425.

✓ By way of analysis I may quote what I have already written about this play in my *English Miracle Plays, Moralities and Interludes* (Clarendon Press, 4th ed. 1904), though using an author's right to vary my own phrases.—To trace the spiritual history of *Humanum Genus* (Mankind or the Typical Man) from the day of his birth to his appearance at the Judgment Seat of God, to personify the foes by whom his pathway is beset, the Guardian Angel by whose help he resists them, and the ordinances of Confession and Penance by which he is strengthened in his conflict—this was the playwright's object, and however dramatically impossible, it was certainly, from the medieval standpoint, a worthy one. In the *Castle of Perseverance* the opening speeches of *Mundus*, *Belyal* and *Caro*, the World, the Devil and the Flesh, each standing on his own scaffold boasting of his might; the appearance of *Humanum Genus*, naked save for the chrism cloth on his head, and conscious of his helplessness; the first struggle for his soul of his Good and Bad Angels, and the victory of the latter, make up an impressive prologue, which ends with the lament of *Bonus Angelus*, chanted to music:

"Mankynde hath forsakyn me,  
Alas, man, for love of the!  
Ya, for this gamyn and this gle  
Thou shalt grocchyn and grone."

In the next division of the play, beginning with Dr. Furnivall's Scene V., Mankind is presented to *Mundus*, to whom he professes allegiance, and is confided to the care of Pleasure, Folly and Backbiting (*Voluptas*, *Stultitia*, *Detraccio*), and ultimately to *Belial* and *Caro*, and the Seven Deadly Sins, each of whom enters with an appropriate speech. Then Mankind's Good Angel calls to his aid *Confessio* and *Schrift*, and with the help of *Penitentia* the sinner is converted and reconciled, and safely

lodged in the Castle of Perseverance, there to await the fresh assaults of his enemies. These are not long delayed. As soon as *Malus Angelus* (l. 1718) hears him congratulating himself on being safe inside the Castle, he sends the 'flypyrgebet' Bakbyter to run with the news to *Caro*, and after brief consultation they report Mankind's conversion to *Mundus*. But if the forces of Hell are mustering, those of Heaven are not idle, for *Caritas*, *Abstinencia*, *Castitas*, *Sollicitudo*, *Largitas*, and *Humilitas* successively come on the scene, each with his exhortation. Then the Deadly Sins advance to the attack, led by *Belial*, whose banner is borne by *Pride*, while *Caro* is apparently on horseback, and *Gula* flourishes a long lance. The Virtues meet the assault with roses, the emblems of Christ's Passion, and the Vices are driven back. Then *Mundus* calls *Avaricia* or *Covetyse* to the rescue, and by him *Humanum Genus* is lured from the Castle. Old Age is creeping upon him, and he yields to its besetting sin.

"Penyman best may spede,  
He is a duke to don a dede"

is his argument, and, despite the laments of his Good Angel and the warnings of *Sollicitudo* and *Largitas*, he gives himself to sin, so that *Mundus* is able to exult over his fall. *Avaricia* bestows on *Humanum Genus* a thousand marks (l. 2827), but straitly charges him:

"Lene no man hereof for no karke,  
Thou he schuld hange be the throte,  
Monke nor frere, prest nor clerke,  
Ne helpe therwith chyrche nor cote,  
Tyl deth thi body delue.  
Thou he schuld sterve in a cave,  
Lete no pore man thereof haue;  
In grene gras tyl thou be graue,  
Kepe sum-what for thi selue."

The money is hid in the ground and there abides. But Death is making ready to strike *Humanum Genus* down, and *Mundus* sends *Garcio* to claim the money as his inheritance.

"What deuy! thou art not of my kyn,  
Thou dedyst me neuere no maner good,  
I hadde leuer sum nyfte, or sum cosyn,  
Or sum man hadde it of my blod:  
I trow the World be wod,"

is the exclamation of *Humanum Genus*, but he laments in vain. Bereft of his goods, and in terror for his soul, he awaits Death, and amid his prayers to *Misericordia* and the gibes of his Bad Angel his spirit takes its flight, to become the subject of an argument in heaven between

*Misericordia, Justitia, Veritas* and *Pax*. This was a favourite fifteenth century theme, forms the subject of one of the so-called "Coventry" plays, and is illustrated in one of the pictures in an edition of the *Heures à l'usage de Rome*, published at Paris by Hardouin about 1506, and by some tapestries at Hampton Court. "Lete him drynke as he brewyit" is the plea of Justice; but Mercy appeals to the Passion of Christ, and the decision of *Pater sedens in trono* is merciful.

Even from this imperfect summary, the main difference which separates the *Castle of Perseverance* from the later morality plays can hardly fail to be perceived. In *Mind, Will and Understanding* we have so much exhortation and instruction, and so much pageant, dancing and contemporary satire to carry it off. In *Mankind* a great deal of horseplay and elementary dirt is set in a framework of didactics, not because the dramatist had any religious or moral message, but because without such a framework no play had as yet asserted its right to exist. In contrast to these mixtures of medicine and very cheap jam the *Castle of Perseverance* is all of a piece. The playwright confines himself to what belongs to the necessary development of his theme, and his play has consequently a unity which is hardly to be found again in any English morality, save perhaps *Mundus et Infans*, which, despite the late version in which it has come to us (a text printed by Wynkyn de Worde in 1522), must have been written in the fifteenth century, and the now famous play of *Everyman*, also probably of the fifteenth century, and almost certainly a translation from the Dutch.

The *Castle of Perseverance* cannot escape the charge of prolixity, since, allowing for its two missing leaves, it must have contained about 3800 lines, and thus exceeds the average length of Shakespeare's plays. A good many waste words almost inevitably follow the use of alliteration, especially when combined, as here, with some fairly complicated stanza schemes. Over five-sixths of the play, as we have it, is written in 13-line stanzas, and as the playwright objected to dividing a stanza between two speakers, the expression of the simplest idea thus usually takes thirteen lines, an arrangement which does not make for shortness. The 238 stanzas in this form (one, No. 137, where a gap comes in the manuscript, has only the first quatrain, and another, No. 153, lacks, I think, two lines, while it has been given two others which should be treated separately) are extremely uniform. The exceptions, I have noted, are Nos. 175 and 202, in which the 9th lines have only one accent instead of two, and Nos. 153 and 207, in which the lines in the third quatrain have two accents instead of four.



§ 4. '*The Castle of Perseverance*': the Plan of the Castle. xxvii

The next commonest stanza form, of which I have counted 45 examples,<sup>1</sup> has nine lines, and may be classed as a variant of the 13-line stanza with the first quatrain omitted. Stanzas 54-56 have eight lines of two accents each, riming aaa b ccc b. Twenty-nine stanzas, of which Dr. Furnivall has run one or two together, are single rime quatrains of two and three accents alternately. Stanza 68 is the earliest of these. Three stanzas (the first two lines of No. 153, and Nos. 158 and 164) are identical with one half of these quatrains. No. 21, which ends a scene, has fourteen lines and stands by itself. No. 67 also, of the form aaa<sup>4</sup>b<sup>3</sup>ccc<sup>4</sup>b<sup>3</sup>, common enough in other plays, is unique in this. I give this metrical summary, not only because the playwright is a good enough metricist to make it worth while to catalogue the forms he uses, but also because it is evident that he took some pains and thought in using the shorter stanzas to vary the longer. Thus the quatrains of two and three accents are always divided between two speakers; and in one section of the play (Nos. 92, 95, 98, 101, 104, 107), they come regularly between two pairs of speeches in the 13-line stanzas, until finally four of these long stanzas are closed by a triple quatrain (No. 112). In the same way the half quatrains, consisting of the first two lines of No. 153, and Nos. 158 and 164, come also at regular intervals.

As to the dialect and language of the play I must leave it to Dr. Furnivall to add some notes.

In one feature of some little importance the *Castle of Perseverance* differs from all other plays that have come down to us, namely, in having attached to it, in the unique manuscript in which it is preserved, an illustration or ground-plan of the stage arrangements. Of this, which had already been copied in Sharp's *Dissertation on the Coventry Mysteries*, a facsimile is here given as a frontispiece, in addition to the type-copy on p. 76. Our first impression is that it looks very ambitious, and that if an itinerant company thus dug ditches or raised palisades they must have done business on a very large scale. If this was really the case, it is obvious that the spectators must have shifted their position from one scaffold to another during the progress of the play, as if the enclosed circuit were of any considerable extent, even if they could see, they would not be able to hear. I think, however, that the evidence of the play is against this, and that the enclosure was probably not very large, while the Castle itself (on which no one was to be allowed to sit!) was of very modest dimensions, so that the spectators standing in front

<sup>1</sup> In these reckonings I count the Latin lines in Nos. 28, 31, 42 and 43 as extra-metrical. It is, indeed, doubtful whether they are text or commentary.

of it could see the scaffold of God on the other side. The Castle could not have been very realistic if the stage directions bidding Mankind's Bed be placed under it were literally followed, and I think that this was probably the case. There may either have been a passage through the Castle, the bed being placed in this, or a piece of the front of the Castle may have been removed so as to show an interior with a bed in it.

#### DESCRIPTION OF THE MANUSCRIPTS.

§ 5. As a matter of convenience the three manuscripts of our plays are here described ~~together~~, instead of at the end of the sections devoted to the respective plays, but they were written separately by different scribes, and while those of *Mankind* and *Mind, Will and Understanding* appear to be nearly contemporary and were in the same ownership before the close of the fifteenth century, that of the *Castle of Perseverance* is of appreciably earlier date.

The leaves of the manuscript of *Mankind* are numbered 122-134; those of *Mind, Will and Understanding* 98-121; those of the *Castle of Perseverance* 154-191.

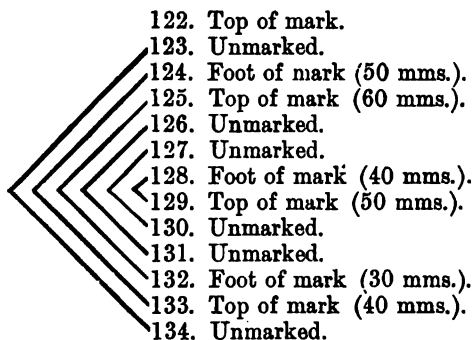
The figures of this numeration of the leaves appear to be of the eighteenth century. At this stage of its career the collection contained three other manuscripts, a Juvenal on vellum, the laws of Ina and Aethelstan, and a treatise on Alchemy, in strange juxtaposition.<sup>1</sup> The three moralities were separated from these other pieces shortly after the Macro sale in 1820, and are now bound in blue morocco stamped with the arms of Mr. Hudson Gurney. When this was done, *Mankind*, which in the earlier volume had followed *Mind, Will and Understanding*, as is shown by the numeration of the leaves, was placed in front of it, so that it now begins the volume.

#### 'MANKIND.'

Thirteen leaves of quarto paper, measuring 220 × 158 mms. Written throughout in the same hand, though the last four pages with a softer pen and different ink. Probable date of writing about 1475. The watermark of the paper is a glove or gauntlet and star, the lower part of the gauntlet being of an unusual shape, so that when seen on one side of the fold of paper, by which, as in all quarto books, the

<sup>1</sup> The following is the entry in the sale-catalogue of 1820: "5. A volume containing Juvenalis MS. on vellum—Leges Inæ, Æthelstani, &c. (scrip. tempore Henry II.)—Liber Alchemie—Also three ancient Masques. The Masque of Wisdom.—The Masque of Mercy.—The Masque of the Castel of p̄severance."

watermark is cut in half, it looks almost like the top of an ewer. When collated by watermarks, the manuscript is seen to be made up as follows:—



The alternation of watermarked and unwatermarked leaves in ff. 123–134 would be compatible with an arrangement in gatherings of four leaves, but the measurements which I have added—which give the height of the portion of the watermarks which can be seen above the sewing—show that the pairs are ff. 128–129, 125–132, 124–133, the amount of watermark visible in each pair being 90 mms., whereas if we take the pairs as 124–125, 128–129, 132–133, we shall get the unequal measurements of 110, 90 and 70 mms. We have thus a gathering of twelve leaves preceded by the leaf now numbered 122, which has nothing to correspond to it. The interruption of the dialogue points to a lacuna between the end of this leaf (line 71) and the beginning of leaf 123. The gap in the action of the play, however, does not seem very long, and the inference which we should naturally draw, that only one leaf is here lost, is made certain by the fact that on the lower margins in very small roman figures the first two extant leaves are numbered i and iii, the numeration then proceeding iv (next leaf unmarked), vi, vij, viij (next leaf unmarked), x, xj—the rest unmarked.



We may thus be certain that our gathering of twelve leaves was preceded by two other leaves containing the beginning of the text of the play. But as no scribe would begin work by writing on a half quarto sheet, either two or more leaves belonging to the play are wanting before its present beginning, or else the play must have originally been written in a miscellany-book, in which it was preceded by some other piece written on the earlier part of the same gathering. The former hypothesis is not impossible, as the text of the play might have been preceded by the speeches of flag-bearing criers or *vezillatores*, announcing

its approaching performance. It is, however, equally possible that both this play and that of *Mind, Will and Understanding* were written in different parts of a miscellany-book belonging to Monk Hyngham, though the fact that his doggrell inscription of ownership is written after each of them inclines one at first to think that they were separate units among his possessions.

As it occurs at the end of this play, the inscription above referred to has been partly erased and partly cut through, the lower part of the leaf being supplied with modern paper. Enough, however, of the inscription remains to make it fairly certain that it reads like that at the end of the next play: O liber si quis cui constas forte queretur Hyngham que monacho dices super omnia consto. This apparently is to be translated (I owe the suggestion to Dr. Warner), 'O book, if any one by chance asks to whom do you belong, you are to say I belong to Hyngham, above everything which a monk can own.' Who Monk Hyngham was we do not know. He may have belonged to Bury St. Edmunds, whence some of the Macro manuscripts are said to have come. It will be noticed that the round date which Dr. Warner suggests for the manuscript agrees exactly with that which, before consulting him, I had put forward as that of the composition of the play. As it is not good enough to be an author's autograph, it is probably a very early copy.

'WISDOM, OR MIND, WILL AND UNDERSTANDING.'

Twenty-four leaves of quarto paper, measuring 220 × 158 mms. Written throughout in one hand, though the scribe varies it for the stage directions. Probable date of writing about 1475. The watermark is a Pot, and the manuscript is made up of two gatherings of twelve leaves each.

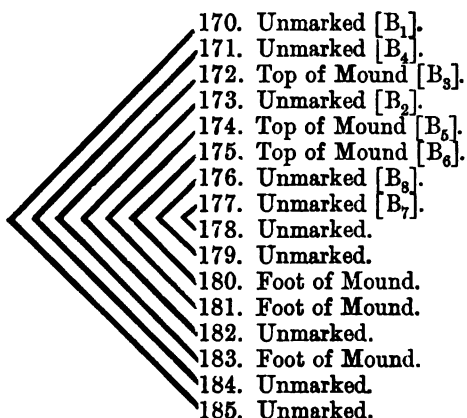
	98. Foot of Pot.		110. Foot of Pot.
	99. Unmarked.		111. Unmarked.
	100. Unmarked.		112. Unmarked.
	101. Foot of Pot.		113. Foot of Pot.
	102. Unmarked.		114. Unmarked.
	103. Top of Pot.		115. Foot of Pot.
	104. Foot of Pot.		116. Top of Pot.
	105. Unmarked.		117. Unmarked.
	106. Top of Pot.		118. Top of Pot.
	107. Unmarked.		119. Unmarked.
	108. Unmarked.		120. Unmarked.
	109. Top of Pot.		121. Top of Pot.

The manuscript is thus quite perfect. At the end is the same inscription of ownership as at the end of *Mankind*.

## ‘THE CASTLE OF PERSEVERANCE.’

Thirty-eight leaves of quarto paper, measuring 211 × 140 mm. Written throughout in one hand. Probable date of writing about 1440. It will be noticed in the text that there are two lacunas each equivalent to the contents of one leaf of this manuscript, and that the order of other leaves has had to be altered. The manuscript, as we have it, consists of two gatherings of sixteen leaves each, followed by six leaves of a third gathering. The watermark of the first and third gatherings is the same, but appears to have got out of shape. The mark can only be described as having four slightly concave sides, with a bend coming down from the left-hand top corner, and on the right-hand side a thumb-like projection. There is no difficulty as to the arrangement of these gatherings.

The second gathering has a watermark of three mounds within a circle, and is at present arranged as follows :—



With the certainty thus established that each pair of leaves (170–185, 171–184, etc.) formed an undivided whole, it was obvious that if a leaf on one side of the sewing had been moved a leaf on the other side must have been moved with it, either in this manuscript or in any prototype made up in the same way. That some shifting was needed had been seen by a former student, who has noted in pencil on leaf 182, “This ought to be p. 184.” Of course, however, the need only revealed itself in bits, and the problem of re-arrangement was made more difficult both by this, and by the fact that in addition to the wrong order of the leaves we had to deal also with gaps. When at last it worked out, the solution of the problem was simple enough, the misplacement being nothing worse than two

transpositions, that of sigs. [B<sub>2</sub>] and [B<sub>4</sub>], and that of [B<sub>7</sub>] and [B<sub>8</sub>]. The true order of the leaves is thus: 170, 173, 172, 171, 174, 175, 177, 176, 179, 178, 180, 181, 184, 183, 182, 185.

That the re-arrangement thus stated is correct is sufficiently proved by the fact that by moving each pair of leaves together, the rimes and sense are put straight everywhere except between leaves 170 and 173 (sigs. B<sub>1</sub> and B<sub>2</sub>) and again between the corresponding leaves at the end of the gathering, 182 and 185. I believe that this imperfection and probably the whole misarrangement did not originate in the extant manuscript, but in that from which it was copied.

The reason for thinking that the imperfection is due to the carelessness of a previous scribe is, that our extant gathering consists of sixteen leaves, and that the first gathering in the manuscript is made up in the same way. A gathering of eighteen leaves would of itself be very unusual; and the improbability of a scribe making up his copy in this way is increased when we find him making his previous gathering of sixteen.

That the misarrangement did not originate in the eighteenth century is certain, since we find notes in fifteenth-century hands attempting to get things right. Thus, at the foot of fol. 170, *malus angelus* was first written, and then struck out, and replaced by *Detraccio ad caro*, showing conclusively that at the time of these notes fol. 171 (sig. B<sub>4</sub>) already followed fol. 170 (sig. B<sub>1</sub>), and that the annotators were trying to indicate on fol. 170 to whom the speech at the top of fol. 171 really belonged. In the same way at the top of fol. 178 the word *Covetyse* has been added to show that this is not a continuation of the speech of *Invidia* on fol. 177, but of that of *Avaricia*, on fol. 179. If these indications stood by themselves, we should have no means of deciding when the mistake was made, except that it was before the fifteenth-century notes were written. Taken in conjunction, however, with what has been said as to the make-up of the gathering, I think it is clear that our present scribe simply copied an earlier manuscript, leaf by leaf, as he found it. This does not materially raise him in our opinion, but it is important to find that the extant manuscript which Dr. Warner dates towards the end of the first half of the fifteenth century was copied from an earlier one, and copied moreover, we may presume, at such an interval that it was no longer possible to get at any alternative source in order to correct obvious blunders. If this be so, the date of not long after 1425, which I proposed for the play, before getting Dr. Warner's opinion, is materially supported.

ALFRED W. POLLARD.

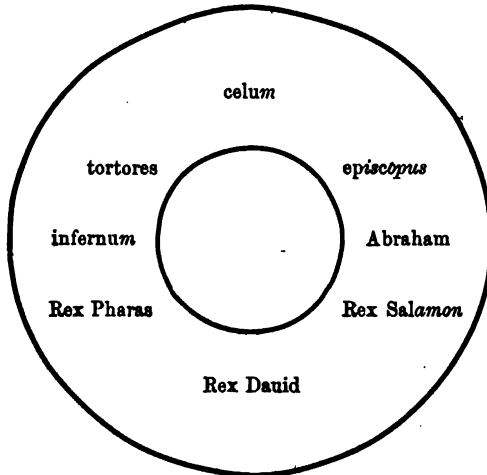
## AFTERWORDS

BY F. J. FURNIVALL.

§ 1. *The Scene*, p. xxxiii.  
 § 2. *The Dialect*, p. xxxv.

§ 3. *The possible debt to Piers Plowman  
 and the Castle of Love*, p. xxxix.  
 § 4. *Miscellaneous*, p. xli.

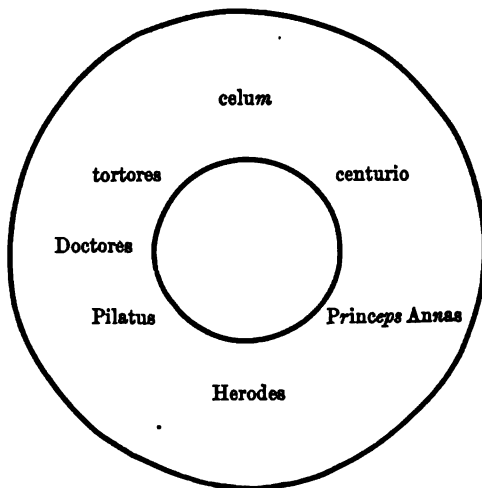
1. I HAVE little to add to Mr. Pollard's capital Introduction. The main interest in the volume to me is the plan of the scene, and the Prolog of the 'Castell of Perseverance,' which enable one to picture the coming of the speaker and his flagbearers to a country town or village, his announcing the performance of the play in a week's time, the preparing of the site, the arrival of the wagon of scaffold-materials and properties, the putting-up of the scaffolds, and ring of pales or posts and ropes, the gathering of the audience round the outer circle of scaffolds on which the chief players stood, leaving the inner circle free for the performance itself, as I suppose. The only other plays having like plans are, I believe, the three Cornish ones, edited and translated by my old acquaintance, Mr. Edwin Norris, as 'The Ancient Cornish Drama,' in 1859. At the end of each play,—1. the Beginning of the World (*Ordinale de Origine Mundi*), *Norris*, i. 219; 2. the Passion of our Lord Jesus Christ, *ib.* i. 479; 3. the Resurrection of our Lord Jesus Christ, *ib.* ii. 201,—is a plan of its outer and inner circles, imitated here :—



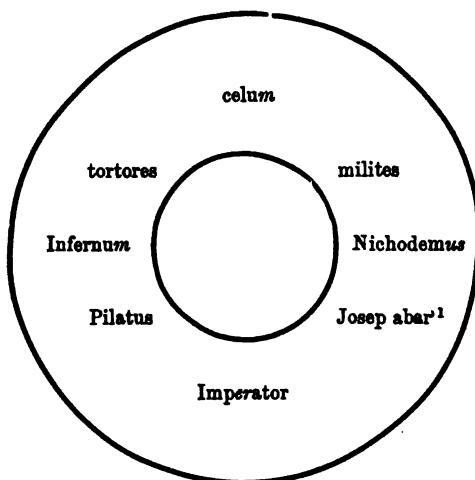
Vol. i. p. 219, at end of the *Beginning of the World*. There are 46 characters in the Play, including the 4 *tortores*, executioners.

MACRO PLAYS

c



Vol. i. p. 479, at end of the *Passion of our Lord Jesus Christ*. There are 62 characters, including 4 *tortores* and 2 *Doctores*.



Vol. ii. 201, at end of the *Resurrection of our Lord Jesus Christ*.

<sup>1</sup> As to 'abar' Mr. Henry Jenner writes: "There is no question that *Josep abar* = *Joseph abarimat.*, for which see the last name in the list of *Dramatis Personae* at the end of vol. i. of Norris's *Cornish Dramas*. This is clearly *Joseph ab Arimathæa*, for which see St. Mark xv. 43, *Venit JOSEPH AB ARIMATHÆA, nobilis decurio*, and St. John xix. 38, *Post hæc autem rogavit Pilatum JOSEPH AB ARIMATHÆA*, in the Vulgate. St. Joseph is called *Josep Baramasus* in the stage-direction, and *Josep Baramathia* in the text (l. 3099) on p. 466 of vol. i., which is, I think, his first appearance." 60 characters are in the Play, including 4 *tortores* and 4 *milites*.



With these three samples and that of the 'Castle of Perseverance' before us, we may fairly conclude that—in contrast with the movable pageant or double- or treble-deckt wagon used for the City Trade Plays or Mysteries—the early Country Moralities were played on a Green or in a Meadow, in a ring surrounded by a ditch, paling, or posts and ropes, with scaffolds for the players inside.<sup>1</sup> I don't suppose there was a gate to let the audience into the enclosure, so that gate-money could be taken, for the paling could hardly be high enough to stop the spectators from seeing everything that went on. I think the players must have sent a cap or box round for gifts, and relied on the generosity of their hearers. The audience, if not let into the enclosure, must have been a movable one, going from one scaffold to another as its occupants spoke.

2. With regard to the dialect of the Plays, the *xall* and *xulde* of 'Mankind' (1/5, 2/33, 42, 43), and the *xall* of 'Wisdom' (37/52, 59, 41/174-5),<sup>2</sup> as well as the *qweyst* = whist, be silent, of 'Mankind' (21/550, 22/586), show that these two Plays are East-Midland. But when we turn to the 'Castle of Perseverance' we find no such initial *x*; it has *schul* 81/138; *shal* 84/229, 89/389; *schalt* 87/333, 88/366, 387, 89/406, 409, 413, 416; *schulde* 103/877, 118/1373; *schuld* 127/1692; *schuldyst* 103/873, 126/1651, 126/1663; *pey schul* 120/1464; and we are therefore thrown back on the other test of Norfolk speech, the absence of the guttural *gh*, which is so markt a feature of Capgrave's work: see my Forewords to his *Life of St. Katharine*, E. E. T. S., Orig. Ser. 100, p. xxv-xxxi, xxxiii-iv.

On looking at a few pages of his *Chronicle of England* in the Rolls Series, we find—

*fight*: He mad a lawe, that munkys schuld *fite* and go to batayle, p. 81: An. 5567.

*sumtyme* the white had the victorie whan thei *faute*, p. 221. (Compare 'the too *douteris* of the King of Spayn,' p. 228.)

*high*: persones of *hier* degre, p. 199.

*hight*: The enemy of Israel *hite* Cisara . . a prince whечh *hite* Barach, p. 33: An. 3916. *sche hite* Constauns . . *sche hite* Ysabel, p. 228.

*knight*: a *knite* whечh *hite* Mercurie, p. 80; a *knyte* with the Kyng of Perse, p. 80; a *knyte* thei cleped Brucegeld, p. 312, &c. &c.

whethir he wold forsake his *knythod* or his Cristendam; and he for-sok his *knythod*, p. 81: An. 5556.

<sup>1</sup> But I think Mr. Pollard shows that the later *Mankind* was played in an inn-yard.

<sup>2</sup> See *xall* and *xulde* in the Lynn Guild in the E. E. T. Soc. Gild volume, Original Series, 78.

*light*: the servauntis . . offered thereto garlondis and *lite*, p. 22.

*might*: but he *myte* spend be ȝere a hundred pound, p. 222; that he *myte* recure his regne, p. 225; men *mith* se, be ruyn of the wall, who grete a lord he was, p. 28 (see *whou*, how, 185/3621, 139/2078 below); he went into Flaundres with *myty* hand, p. 238.

*night*: In this sege many men deied of cold in *nytes*, p. 311; this Ion, be *myte*, fled with the duke of Ostrich, p. 308.

*right*: Ayoth . . that used the lift hand for the *rite*, p. 38, l. 3; a sterre . . directing his bemes *rite* onto Frauns, p. 225; al his londres which the Kyng of Frauns had unwritefully occupied . . alle the *rite* and the chalenge which he mad to the croune of France, p. 215 (see p. 209, 211).

*drought*: In the xxvii ȝere was there swech a *droute*, p. 215.

*thought*: the duke . . *thoute* . . to set remedye in this mater, p. 245.

*weight*: alle the elde sterlynges, which were of grettir *white* [wȳt, Corpus MS.], p. 214.<sup>1</sup>

*h*: that he *myte* go on the *hys*, p. 203.

And in the *Castell* we see *sye*, sigh, 90/451; *ffytith*, fights, 79/68; *fytym*, fight, 79/70; *sleytys*, sleights, 102/852; *weytys*, weights, 103/854; *lytly*, lightly, 105/952; *wytis*, wights, 106/978; *synt*, sight, 76; *lytyd*, lighted, 80/112; *seuenenyte*, seven-nights, week, 81/133, &c.; nout, frawt, taut, 92/516-18; *knyt*, 97/652.

This avoidance of *gh* is also seen in the Letters of Sir Jn. Howard in 1466: "and now be ȝowe[r] senester labor aȝenste al *ryte* and konsyense, ȝe kawese dayly grete trobel in the same . . ȝe schole holde ȝowe *ryte* wel plesed . . *Ryte* worschepful and myn enterly welbeloved frend . . is *hynes* . . the Kenge."—Letters in *Manners and Household Expenses*, 172 (Roxb. Club, 1841). 'the *wales* of the salte howses' is on the same page, as well as *walles*; and 'I schal be redy to go wethe hes *ines*' (the King) is on p. 173, l. 8. On p. 174 is 'as ȝe howete (ought) of *ryte* to have,'—*hales* for 'else,' &c.

*gh* is occasionally left out in the *Paston Letters*, and this, I suppose, shows it was not pronounst when written:—'Ryte wurchipful hwsbond' (1449? Margaret Paston, *Let.* i, 82, ed. 1872), 'che faryt well . . as a woman in hyr *plyte* may do' (1450, 11 March, Agnes Paston, i, 114). John Paston uses *ryth* in 'ryth wurshepful sir,' i, 252, 257, 'Ryth worshepful sir,' i, 233; so does Margaret Paston in 'Ryth worshipfull husbond,' i, 236 (tho *right* is on i, 245, 250, &c.), and Jn. Clopton in

<sup>1</sup> On p. 240 is 'a *wright* hew on a tre,' but *wright* is 'Written in a later hand upon an erasure.'—Ed. *Chron.*

'ryth reverent Sir,' 'ryth wurthy . . Sir,' i, 284, and Wm. Paston in 'Ryth wurchypfull broder,' i, 296, and so on.

For Capgrave's *th* for *ght* in his *Chronicle*—(he . . broute the cuntre to the *rith* by-leve, p. 81: An. 5571. nyne hundred cartis *dith* with hokis of yrun, p. 33: An. 3916. Tubal-Cayn . . began first graving in metallis, to plesauns of the *sith* [sight], p. 8; mech *manslauth* felle in this matere, p. 218–19; this man lyved *rithfully*, p. 40; the king of Frauns occupied the Crowne *onrithfully*, p. 209),—we find in the 'Castell':—

aryth, 87/341.	myth, 79/62, 81/131, 85/267, 90/427, 185/3654.
behyth, 84/283, 100/786.	nowth, 86/290, 88/363.
bowth, 99/719.	nyth, 85/276, 284, 92/499.
browth, 85/288, 87/267, 105/927.	plyth, 102/829.
bryth, 87/356, 95/592.	pyth, 78/31, 164/912, 185/3735.
cawth, 86/293, 88/365.	ryth, 79/65, 112/1198.
dyth, 82/169, 85/259, 101/813.	syth, 81/133, 86/297, 303, 322, 88/387, 95/588, 106/987.
frawth, 88/369.	tawth, 88/367.
fyth, 79/64, 106/967.	powth, 86/292, 322, 98/717.
hyth, 81/135.	wyth, 83/211, 97/644.
knyth, 83/215, 87/343, 91/461.	wythly, 84/231.
lawth, 99/721.	
lyth, 97/677, 98/702.	

*t* occurs for *ght* in *nout*, *fawt*, *tawt*, 92/516–18; *knyt*, 97/652; and *th* is found for *d* in *deth*, dead, 100/760, and for *t* in *kyth*, *kyl*, cut, 107/993.

Another point to be noticed is the use of *w* for *v*: dewyls, 86/308; ewyl, 86/312; knawe, 93/552; lywe, 93/549; schrywe, 93/550; serwant, 94/580, 95/590, 96/618, 102/846; serwyse, 102/846; strywyth, 79/64; thrywe, 93/548.

This is also seen in 'Wisdom':—clowyn, 72/1108; forgewenes, 71/1086; grewe (grievous), 69/1020; hewyn (heaven), 73/1150; lewe (lief, dear), 69/1023; lowyste (lovest), 65/917; lywe (life), 66/944; prywe, 69/1021; yewyt (gives), 37/56; yewyst (gives), 66/926; yowe (given), 66/945, &c.;—and in 'Mankind': hewyn (heaven), 24/652, 27/745; hewynesse, 30/281; lywyng, 8/207; wane, weyn (vain), 20/533, 32/846; wanite (vanity), 34/902.

Whether this means that the Cockney *w* for *v* as shown by Dickens in Sam Weller and the Shepherd's 'wanity' drink, I cannot say.

Of another cockneyism, the misplacing of *h*, I have only indext one instance, *hale* for *ale* 51/473, and yet it is very common in the four pages of the Letters of Sir John Howard (who once writes *ines* for

<sup>1</sup> In the Appendix to the *Chronicle*, *ryght* is printed (p. 338, 340, &c.) from the Arundel MS. 396, but Arundel 168 and Rawlinson Poet 116, Bodley, read *rith*.

*Highness*, p. xxxvi above), in 1446, in *Manners and Household Expenses*, Roxburgh Club, 1841, p. 170-4 :—

<i>h</i> added	<i>h</i> wanting
rekomhewende	is (his)
hame (am)	werefore
howethe (owes)	ad (had)
seyheng (saying)	wereof
howe (owe)	wome (whom)
hondertake	were-aboute
howete (aught)	weder (whether)
hower (our)	
honderstonde	
hokes (oaks)	
prayhenge (praying)	
hose (us)	
hoderwyse (otherwise)	
hoder (other)	
hese (ease)	
hyrene (iron)	
deshesed (diseased)	
hover (over)	
howene (own)	
hentente	
hal (all)	
gohenge (going)	
komhenge	
howete (out)	
hales (else)	
hokewepyed (occupied, used)	
howene (owe)	
withe-howete (without)	
p. 175 hevydense (evidence, deeds)	
hakowented (accounted)	

Another characteristic (tho not a dialectal one) of the 'Castle of Perseverance' is its use of couples or triples—more frequently, I think, than in other alliterative poems—as padding to fill up lines. Sixteen instances are in the Index under *be*; and here are ten more :—

be dale & be doun, 185/3614.	be fen & flode, 86/306.
be downe & dyche, 90/441.	be strete & style, 89/404.
be downe & dalys, 98/686.	be sompe & syke, 90/427.
be downe, dale, & dyche, 99/737.	of holt & hale, 90/446.
be downe or be dale, 91/464.	in lykynge & in lust, 89/400.

To Mr. Pollard's instances of words not in our Oxford Dictionary (*N. E. D.*), may be added *dow*, n. grip, 101/813; *dryff-draff*, n. mess, 3/49; *kynse*, v.i. wince, 161/2814; while *adjutory*, n. 9/225, is put back in

date from 1552 A.D. to 1475, the Court of *Admiralty*, 63/858, from 1569 to 1450; *clarify*, v.t. in the sense of making an obscure subject clear, from 1823 to 1475, &c. &c.; *dapperly*, adv. from 1858 to 1425.

3. Prof. Churton Collins suggests that the writer of the *Castle of Perseverance* may have taken a hint from the *Castle cal'd Caro*, the *Flesh*, man's body, in which *Kind*, the Creator, put *Caro* and the lady *Anima* in the *Vision of Do-well* in *Piers Plowman*, *Passus X* of the *A* text (*I of Do-well*), p. 110-13, ed. Skeat, E. E. T. Soc., and its later developments in *Passus IX* of the *B* text, p. 132-4, *Passus XI* of the *C* text, p. 185-8. Prof. Skeat's side-notes to the *A* text are: "Do-well dwells," said Wit, "in a castle made by *Kind* of four things, earth, air, wind, and water. Within the castle *Kind* has enclosed the lady *Anima*, whom the Prince of this World hates. Do-well, Do-bet, and Do-best are her appointed keepers. The Constable of the Castle is *Inwit* [*Conscience*], whose sons are *See-well*, *Say-well*, *Hear-well*, *Work-well*, and *Go-well*," and

'These six are set to save the Castle;

To keep this woman, these wise men are charged,

Till that *Kind* come or send, and keep her himself.'

"*Kind* is the great Creator who made all things, man being most like Himself. The castle is called *Caro*. The lady is *Life*, or *Anima*, and dwells in man's heart. *Inwit* is in his head, and rules *Caro* and *Anima*. He (*Inwit*) is most in the brain, and contends against the passions." The *B* and *C* texts don't say that *Inwit* rules *Caro*.

The connection between the play and the poem is slight. There are an *m*, an *n*, and an *o* in *Macedon* and *Monmouth*, and there are a *Castle*, *Anima*, *Caro*, the *Five Wits*, &c., in the *Perseverance* and the *Plowman*; but one would gladly believe in a link between the two productions.

The next point is suggested by Prof. Manly: does the '*Castle of Perseverance*' owe anything to Bp. Grosseteste's French *Chateau d'Amour* or '*Castle of Love*,' of which Dr. R. F. Weymouth publishes the Early-English version both independently and for the Philological Society in 1864?<sup>1</sup>

The *Castle of Love* is the body of the *Virgin Mary* in which Christ alighted; and the object of the poem is to tell men who don't know French or Latin why the world was wrought, of Adam's creation and the mirth of *Paradise*, how Adam lost it, how God's Son came to earth to redeem mankind, how *Isaiah* foretold Him, and what *Doomsday*, *Heaven*, and the pains of *Hell* are. The poem accordingly narrates the creation

<sup>1</sup> Halliwell had before printed a later version in 1849.

x1 *Afterwords.* § 3. *The possible debt to 'The Castle of Love.'*

of the world and the angels (with the fall of Lucifer and his mates to Hell), of Adam and of Eve, and their abode in Paradise, and their expulsion from it thru his apple-eating. Adam has then to seek another heritage; and the poem tells a parable of a great King (God) who has a Son of equal wit and power, and four Daughters, Mercy, Truth, Right, and Peace, as in the 'Castle of Perseverance,'<sup>1</sup> and many other places.

This King had a thrall (Adam) who was put in prison for his great guilt in eating the apple, and Mercy came to her Father to plead for the prisoner's deliverance: as she is His eldest Daughter, she craves mercy for Adam. But Truth urges that mercy should not be granted unless Right and Truth agree in it; and so Adam should not have mercy, but should pay for his misdeed. Right (Justice) also says that the thrall Adam deserves death, he and his offspring, of whom only Noah and his three sons and their wives—whom he reckons as eight souls, l. 458—were left undrownd. Peace then pleads that as God is King and Prince of Peace (l. 510), Adam should be ransomed. The King's Son, who has heard all this, says that He will take the thrall's weeds (flesh), suffer for him, bring peace to the world, make Peace and Right kiss, and save all folk.

The tidings of Christ's coming reacht Abraham, Moses, David, Isaiah and the other prophets, and God chose as His dwelling, a Castle (the Virgin Mary) founded on a rock, adorn'd with four towers, painted in three hues, with three bailies and seven barbicans, and a well from which four streams run, and a throne with seven steps to it, &c. The Castle is the maiden's body, the rock her heart, the hues her faith, sweetness and love. The four towers are the four cardinal virtues; the three bailies, Mary's maidenhood, chastity and spousal. The seven barbicans are the seven Virtues; the Well is God's grace which fills the ditches of poverty. Then Mary is praised, and entreated to free man from his three foes, the Devil, the World, and the Flesh.

From this Castle, Mary, whose Constable is Charity, comes Jesus, to be of our lineage and to fight our battles. And if any one asks how, I'll tell you. When the Fiend saw Christ as a man, he didn't know Him, but askt who He was, and offerd Him all the world if He'd obey him. Christ bids Satan go away; but they talk of man, and Christ says He'll give His body to redeem him, so that the Fiend sees he's overcome, and caught like<sup>2</sup> 'a fish is with a hook.' They talk on; and then the poem appeals to Man to understand how God loves him: He gave up His soul—which the Five Wits never leave till the end comes,—and ransomed man.

<sup>1</sup> Cald 'The Castle of *Constancy*' in the englisht Ten Brink, *E. Engl. Lit.* vol. ii.

<sup>2</sup> *like*, for *like as*, is of course a conjunction, just as *like* for *like to* is a preposition.

Maiden Mary sufferd too, but kept stedfast in her faith; and now all our hope is that she'll pray her Son for us. Understand then that He is God eternal, three in one. As a heated sword cuts and burns, and yet is one sword, so Christ has two natures. He showd His power by His miracles of turning water into wine, feeding 5000 folk with five loaves and two fishes, and raising Lazarus from the dead. He is God Almighty; He has conquerd the Devil, and bound him in Hell. He brake Hell-gates, and drew out His own people. He is our help: one God, Father, Son, and Holy Ghost. He is our Father, for He created us, and raised us from Adam's sin. After His resurrection He was 40 days on earth, and appeard to His disciples on Holy Thursday: misbelieving Thomas handled the wound that Longeus made in His side. He bade His disciples go, two and two, and preach to all the world. As He created us, He is our Father. Adam brought us War. Christ gave us Peace, and took His own from Hell to Heaven's bliss. Let us pray God for His mercy that after this life we may go to Joy!

Thus, save for the medieval commonplace of God's four Daughters and their opposing pleas for and against man's soul, the 'Castle of Perseverance' has nothing to do with the Castle of Love.

§ 4. 'Was,' in the MS. of *Mankind*, is sometimes written 'w<sup>s</sup>'; but as it is also written 'was,'—as in Mankynde's second speech on leaf 130, line 11 from foot, in Mercy's second speech on leaf 131, line 2 from foot, and in other places,—I have always printed 'w<sup>s</sup>' as 'was,' and not 'waus' as it stood in the late Miss Marx's copy and the former prints of this play. 'Ad<sup>m</sup>,' when in MSS., means 'Adam' not 'Ada<sup>m</sup>.' The initial 'I' when used as a consonant I have printed J; and I have put capitals to proper names.

My thanks are due to Mr. Gurney for so kindly lending me his MS. for so many months, and for his hospitality when I went to his house to fetch it; also to Dr. G. F. Warner and Mr. J. A. Herbert for help with puzzles in the MS., to Mr. Henry Jenner for his note on 'abar' p. xxxiv, to my friend Dr. Henry Bradley for aid in the Glossary, to Professors J. M. Manly and Alois Brandl for their texts of *Mankind*, and to Mr. Pollard for his valuable aid and constant kindness.

3 St. George's Square, N. W.,  
15 March 1905.

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In what is said about the dialect of the Plays on p. xxxv, I mean only that the occurrence of the Northern *xall* and *xulde* in 'Mankind' and 'Wisdom' is a sign—one among others—of their being East-

Midland, for I don't know them further South, and that the prevalence of the non-guttural *gh* is specially noticeable in Capgrave's and other Norfolk writings, tho' I believe many other Midland and Southern counties gave up the guttural early in the 15th century, and probably before.

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## CORRECTIONS.

18/491. for *þe* read & *þe*

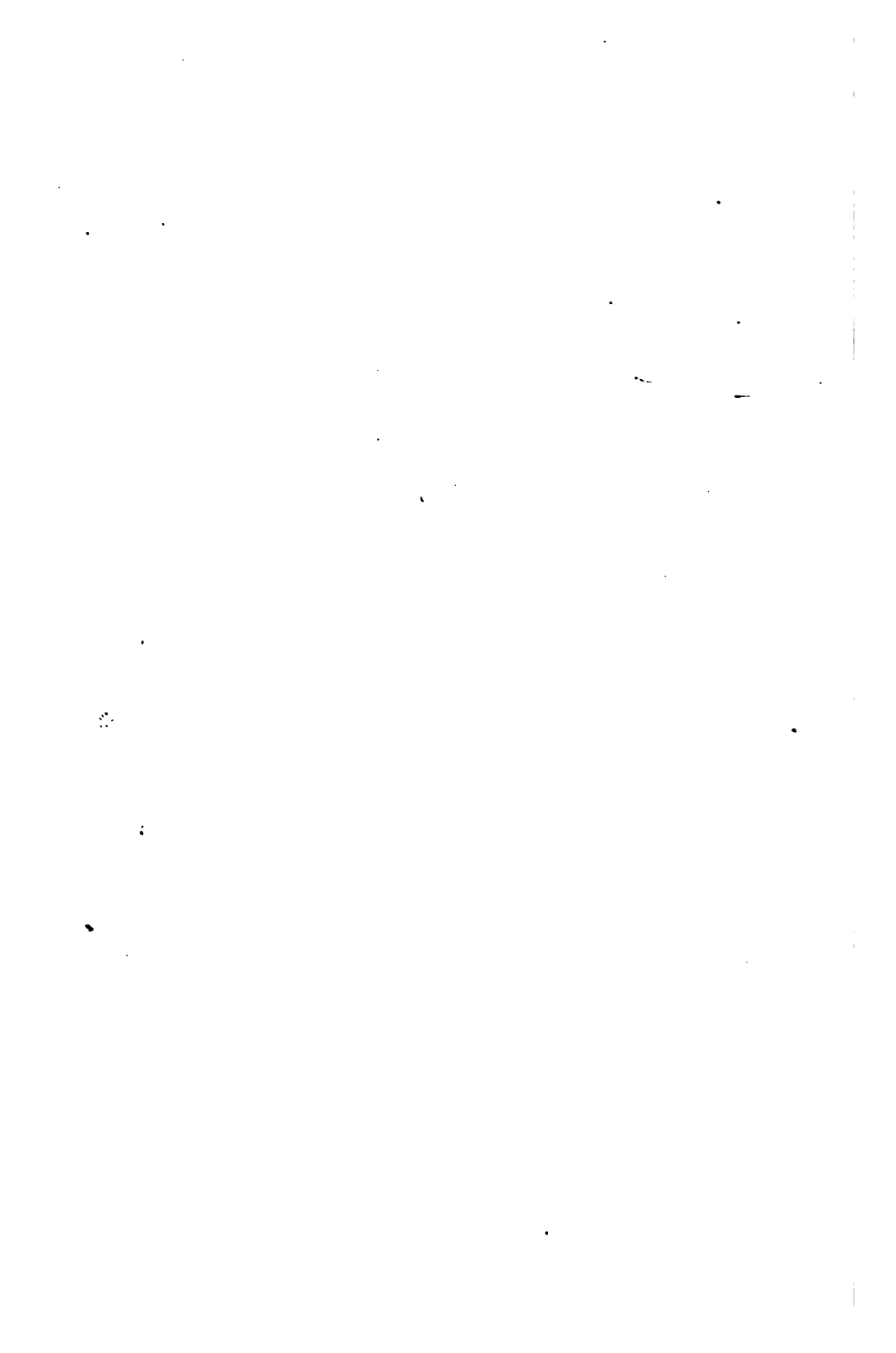
19/511. *be* is no doubt miswritten for *se*

79/65. for line 56 read 65

172/3201. for *he* read *be*







## I.

## Mankind.

[In 3 Scenes.]

[Macro MS., no. 5,<sup>1</sup> art. 3,<sup>2</sup> leaf (1, mark) 122.][THE ACTORS IN THE PLAY,  
in the order of their on-coming.]

*Mercy*, p. 1, 27. | *Nought*, p. 4, 16, 29. | *Now-a-days*, p. 4, 16.  
*Myschaff*, p. 2, 16, 28. | *Now-gyse*, p. 4, 16, 28. | *Mankynde*, p. 7, 22.  
*Titivillus*, p. 17, 18.

## [SCENE I.]

## (1)

MERCY. The very fownder & begynner of owur fyrst<sup>3</sup> creacion,  
 A-monge ws synfuht wrechys he oweth to be magnifyede,  
 þat for owur dysobedyenc[e] he hade non indygnacion  
 To sende hys own son to be torn & crucifyede. 4  
 owur obsequyouse seruyce / to hym xulde be apliede  
 where he was lorde of aht / & made aht thyng of nought,  
 For þe synfuht synner, to hade<sup>4</sup> hym revyuyde,  
 And,<sup>5</sup> for hys redempcyon, sett hys own son at nought. 8

*Mercy.*  
 We should  
 magnify God  
 who gave his  
 own Son for  
 us,

## (2)

þat may be seyde & veryfede: mankynde was dere bought;  
 By þe pytuose deth of Jhesu he hade hys remedye;  
 He was purgyde of hys defawte, þat wrechydly hade wrought,  
 By hys gloryus passyon, þat blyssyde lauatorye. 12  
 O souerence, I be-seche yow, yowur condycions to rectyfyte,  
 Ande with humylite & reuerence to haue a remocyon  
 To þis blyssyde prynce þat owur nature doth gloryfyte,  
 þat 3e may be partycypable of hys retribuicyon. 16

and saved us.

Fit your-  
 selves

to share his  
 salvation!

<sup>1</sup> The original MS. was written apparently in the reign of Edward IV. (cf. l. 684), a few miles east or north-east of Cambridge—I think, Norfolk, F.—(cf. ll. 499 ff.), and was once the property of a monk named Hyngham (cf. verse at end of play).—J. M. Manly, in his 'Specimens of the Pre-Shakespearean Drama,' i. 317 (1897). Where the MS. y and i represent þ and j, þ and j are printed for them here, all throu the play.

<sup>2</sup> No. 5 in the Macro Sale Catalog containd 5 different articles or treatises. Mr. Hudson Gurney separated them, and had each article (3 plays as 1) bound separately in dark blue morocco.

<sup>4</sup> lete M.

<sup>5</sup> Qy. omit And, and insert he before sett.—M.

## (3)

*Mercy.* I haue be þe very mene for yowur restytucion); 17  
 Mercy ys my name, þat mornyth for yowur offence;  
*Yield not to temptation.* Dyverte not yowur sylffe in tyme of temtacyon,  
 þat 3e may be acceptable to Gode at yowur goynge hence. 20  
 þe grett mercy of Gode, þat ys of most preemynence,  
 Be medytacyon<sup>1</sup> of owur lady, þat ys euer habundante  
 To þe synfull creature þat wyll repent hys neclygence:  
 I prey Gode, at yowur most nede, þat mercy be yowur  
 defendawnte. 24

## (4)

*Persevere in good works.* In goode werkys, I a-wyse yow souerence to be perseuerante  
 To purifye yowur sowlys, þat þei be not corrupte;  
 For yowur gostly enmy wyll make hys a-vaunte,<sup>2</sup>  
 Yowur goode condicions yf he may interrupte. 28  
 O 3e souerens þat sytt, & 3e brothern þat stonde ryght wppe,  
*Seek not that which passes away.* —> Pryke not yowur felicytes in thyngis transytorye!  
 Be-holde not þe erth, but lyfte yowur ey wppe!  
 Se how þe hede, þe members dayly do magnifye. 32

## (5)

*Christ is the Head.* Who ys þe hede, forsoth I xall yow certyfy;e;  
 I mene owur Sauyowur, þat was lykynnyde to a lambe;  
<sup>3</sup>Ande hys sayntis be þe members þat dayly he doth satysfy  
 With þe precyouse reuer þat runnyth from hys wombe. 36

## (6)

Ther ys non) such foode be watur nor by londe,  
 So precyouse, so gloryouse, so nedefull to owur entent;  
*He has freed mankind.* For yt hath dyssoluyde mankynde from þe bittur bonde  
 Of þe mortall enmya, þat vemynousse<sup>4</sup> serpente, 40  
 From þe wyche, Gode preserue yow all at þe last Iugement!  
*At Doomsday the Corn shall be saved, and the Chaff burnt.* For sekryly þer xall be a strerat<sup>5</sup> examynacyon);  
 The corn xall be sauide, þe chaffe xall be brante:  
 I be-sech yow hertyly, haue þis premedytacyon). 44

## (7)

*Mischief.* MYSCHEFFE [*who now enters*]. I be-seche yow hertyly, leue yowur  
 calcacyon); 45

<sup>1</sup> medytacyon M.<sup>2</sup> a-vaunce MS.<sup>3</sup> leaf 122, back.<sup>4</sup> [the] venymouse M. (L. venenosus).<sup>5</sup> ? for strait, strict.

leue yowur chaffe, leue yowur corn, leue yowur dalyacyon !  
 Yowur wytt ys lytyll, yowur hede ys mekyll, 3e are full of  
 predycacyon.

*Mischief*  
*chaffe Mercy*

But, ser, I prey [yow] þis questyon to claryfy : 48  
 Dryff-draff, mysse-masche ;  
 Sume was corn, & surie was chaffe ;  
 My dame seyde my rame was Raffe ;  
 On-schett yowur lokke, & take an halpenye. 52

## (8)

MERCY. Why come 3e hethyr, broþer ? 3e were not dysryde. 53  
 MISCHEFF. For a wyntur corn-threscher, ser, I haue hyryde ;  
 Ande 3e sayde þe corn xulde be sauyde, & þe chaffe xulde be  
 feryde ;  
 Ande he prouyth nay, as yt schewth be þis werse : 56  
 ‘ Corn seruit bredibus, chaffe horsibus, straw fyrybusque ;’  
 Thys ys as moche to say to yowur leude wndyrstondynge,  
 As þe corn xall serue to brede at þe nexte bakyng,  
 ‘ Chaff horsybus, & reliqu[i]d,’ 60  
 The chaff, to horse xall be goode produce ;  
 When a man ys for-colde, þe straw may be brent,  
 And so forth, &cetera. 63

*about the*  
*Corn and*  
*Chaff :*

*Corn is for*  
*bread ;*  
*Chaff for*  
*horses.*

## (9)

MERCY. A-voyde, goode broþer ! 3e ben culpable 64  
 To interrupte thus my talkynge delectable.  
 MISCHEFF. Ser, I haue noþer horse nor sadyll ;  
 Therfor I may not ryde. 67  
 MERCY. Hye yow forthe on fote, brother, in Godis name !  
 MISCHEFF. I say, ser, I am cumine hedyr to make yow game ;  
 þe bade 3e me not go out in þe deullys name,  
 Ande I wyll a-byde. 71  
 MERCY.<sup>1</sup>

*Mercy tells*  
*Mischief to*  
*be off.*

<sup>1</sup> These lines begin a new leaf in the MS. They seem highly inappropriate in the mouth of Mercy, cf. especially l. 73. Moreover, it is clear from ll. 98, 111, that the entrance of New-gyse, Now-a-days, and Nought was immediately preceded by Mercy's use of the words forming their names. I therefore suppose that at least one leaf of MS. (containing their entrance) has been lost at this point, and suggest that the command to the Minstrels be assigned to New-gyse.—M. i. 318 n.

[Enter Nought, New-gyse, and Now-a-days, with their Minstrels.]

(10)

[NEW-GYSE.] [. . . . .]

*New-gyse  
calls for a  
tune.*

[NEW-GYSE.] <sup>1</sup> Ande how, mynstrellys! *þey þe comyn trace!* 72  
ley on wiþ þi ballys tyh hys bely bresta!

(11)

NOUGHT. I put case, I breke my neke: how than?

NEW-GYSE. I gyff no force, by Sent Tanne!

NOW-A-DAYS. Leppe a-bout lyuely! þou art a wyght man;  
lett ws be mery wyh we be here! 77

NOUGHT. XaH I breke my neke to schow yow sports?

NOW-A-DAYS. Therfor euer be-ware of þi reporte;

NOUGHT. I be-schrew ye aH! her ys a schrewe sorte;  
Haue þer att þem<sup>2</sup> with a mery chere! 81

*They dance.*

[Her þei daunce. MERCY seyth

(12)

Do wey! do wey þis reueH, sers! do wey! 82

NOW-A-DAYS. Do wey, goode Adam! do wey!

Thys ys no parte of þi pley.

*Nought dis-  
approves of  
the reuelling.*

NOUGHT. 3ys, Mary, I prey yow, for I loue not þis rewelynge.

Cum forth, goode fader, I yow prey!

Be a lytyH 3e may assay.

A-non, of wiþ yowur clothes, yf 3e wyh pray.

Go to! for I haue had a praty scottlynge. 89

(13)

*Mercy will  
not dance.*

MERCY. Nay, brother, I wyh not daunce.

NEW-GYSE. yf 3e wyh, ser, my brother wyh make yow<sup>4</sup>  
prawnce. 90

NOW-A-DAYS. With aH my herte, ser, yf I may yow a-vaunce  
3e may assay be a lytyH trace. 91

NOUGHT. 3e, ser, wyh 3e do weH,

Trace not wiþ þem, be my counseH;

For I haue trayced sumwhat to fylde feH;<sup>3</sup>

I teH [yow]<sup>4</sup> yt ys a narow space. 92

<sup>1</sup> leaf 123.

<sup>2</sup> or þen.

<sup>3</sup> fulfil! 'Kittredge suggests that *fylde* was written by mistake, and that the copyist then, observing that *fylde* neither rhymed nor made sense, added the right word, but neglected to erase *fylde*.'—M.

<sup>4</sup> [yow] M.

(14)

But, ser, I trow, of ws thre I herde you speke. 98

NEW-GYSE. Crystis curse had [3]e<sup>1</sup> perfor; for I was in slepe. *New-gyse*

NOW-A-DAYS. A[nd] I hade þe cuppe redy<sup>2</sup> in my honde, redy  
to goo to met.

Therfor, ser, curtly grett yow weH. 101

MERCY. Few wordis; few & weH sett!

NEW-GYSE. Ser, yt ys þe new gyse & þe new jett: *defines the new style.*

Many wordis, & schortely sett:

Thys ys þe new gyse, euery dele. 105

(15)

MERCY. Lady, helpe! how wrechys delyte in þer sympuH weys!

NOW-A-DAYS. <sup>3</sup>Say not<sup>4</sup> a-geyn þe new gyse now-a-days!  
þou xah fynde ws sch[r]ewys<sup>5</sup> at aH assays; *Now-a-days says they 3 are shrews.*

Be ware! 3e, may son lyke a bofett. 109

MERCY. He was weH occupyede þat browte yow brethern).<sup>6</sup>

NOUGHT. I harde yow caH 'New-gyse, Now-a-days, Nought: '  
aH þes thre to-gether'.

yf 3e sey þat I lye, I xah make yow to slyther:

lo,<sup>7</sup> take yow here a trepett! 113

(16)

MERCY. Say me yowur namys! I know yow not. 114

NEW-GYSE. New-gyse, I. *They tell Mercy their names,*

[NOW-A-DAYS.] Now-a-days, [I].<sup>8</sup>

[NOUGHT.] I, Nought.

MERCY. Be Jhesu Cryst, þat me dere bowte,

3e be-tray many<sup>9</sup> men). 117

NEW-GYSE. Be-tray! nay, nay, ser! nay, nay!

We make them both fresch & gay.

*and ask his.*

But of yowur name, ser, I yow prey,

That we may yow ken). 121

MERCY. Mercy ys my name & my<sup>10</sup> denomynacyon):

I conseyue 3e haue but a lytyH faus<sup>11</sup> in my comunycacyon).

NEW-GYSE. Ey, ey! yowur body ys fuH of Englysch Laten.<sup>12</sup>

<sup>1</sup> MS. hade = had ye, haue 3e. Kittredg. — M.

<sup>2</sup> redy om. M. <sup>3</sup> lf. 123, bk.

<sup>4</sup> no[ugh]t M. <sup>5</sup> sch[r]ewys M.

<sup>6</sup> hether; possibly we ought to read *brether*. M. <sup>7</sup> So M. <sup>8</sup> [I] M.

<sup>9</sup> 'a man' struck out. <sup>10</sup> 'by' written over in MS. <sup>11</sup> fors M.

<sup>12</sup> MS. note in margin: "to haue þis Englysch made in Laten:

I am a-ferde yt wyH brest:

'It ram be' [?MS.], quod þe

bocher on-to me,

'When I stale a leg a motun,

3e are a stronge cunnynge clerke,

I prey, &c."

(17)

*Now-a-days* NOW-A-DAYS. I prey yow hertyly, worschyp[*f*]uH clerke : 125  
 I haue etun a dysch full of curdis,  
 Ande I haue schetun yowur mowth full of turdis.  
 Now opyn yowur sacheH with Laten wordis,  
 Ande sey me þis in clerycaH manere ! 129  
*has a wife, Rachel,* Also I haue a wyf ; her name ys RacheH ;  
 Betwyx her & me was a gret bateH ;  
 Ande fayn of yow I wolde here teH,  
 Who was þe most mastur. 133

(18)

NOUGHT. Thy wyf RacheH, I dare ley xx<sup>ti</sup> lyse. 134  
 NOW-A-DAYS. Who spake to þee,<sup>1</sup> foH ? þou art not wyse !  
 Go & do þat longyth to þin offyce !  
 osculare fundamentum ! 137  
*and is chaft about her.* NOUGHT. Lo, mastur ! lo ! here ys a pardon bely mett ;<sup>2</sup>  
 Yt ys grawntyde of Pope Pokett.  
 Yf 3e wyH putt yowur nose in hys wyffis sokett,  
 3e xah haue xl<sup>th</sup> days of pardon. 141

(19)

*Mercy tells them to go,* MERCY. Thys ydyH language 3e xah repent ! 142  
 Out of þis place I wolde 3e went.  
<sup>3</sup>NEW-GYSE. Goo we hens all thre with ouH assent !  
 My fadyr ys yrke of owur eloquence ; 145  
 þerfor I wyH no lenger tary.  
 Gode brynge yow, master, & blyssyde Mary,  
 To þe numbur of þe demonycaH frayry !<sup>4</sup> 148  
 [ . . . . . ]

(20)

NOW-A-DAYS. Cum wynde, cum reyn, 149  
 Thow I cumme neuer a-geyn !  
 þe deuth put out both yowur eyen !  
 Felouse, go we hens tyght ! 152  
 NOUGHT. Go we hens, a deuth wey !  
 Here ys þe dore, her ys þe wey !  
*and they do so, quietly.* FarweH, jentyH Jaffrey !  
 I prey Gode gyf yow goode nyght ! [Exiant silentio. 156

<sup>1</sup> When the MS. y<sup>e</sup> is for 'thee,' 'þee' is printed. <sup>2</sup> *qy.* be lymett M.  
<sup>3</sup> leaf 124. <sup>4</sup> M. dots the next line for a supposed lost tag.



(21)

MERCY. Thankyde be Gode, we haue a fayer dilyuerance 157 *Mercy is glad to be rid of them,*  
 Of þes iij onthryfty gestis!  
 They know full lytyll what ys þer ordynance;  
 I preue, by reson, þei be wers þen bestis: 160

(22)

A best doth after hys naturall Instytucion;  
 3e may conseiue by there dysporte & be-hauour,  
 þer joy ande delyte ys in derysion  
 Of her<sup>1</sup> owyn Cryste, to his dysshonur. 164 *as they were worse than bestis.*

(23)

Thys condycyon of leuyng, yt ys preiudycyall;  
 Be ware þerof! yt ys wers þan ony felony or treson.  
 How may yt be excusyde be-for þe Iustyce of all,  
 When for euery ydyll worde we must 3elde a reson? 168

(24)

They haue grett ease<sup>2</sup>; þer-for þei wyll take no thought:  
 But how þen, when þe angell of hewyn xall blow þe trumpe,  
 Ande sey to þe transgressors þat wykkedly hath wrought,  
 "Cum forth on-to yowur iuge, & 3elde yowur a-cownte!" 172 *How will they see the Judge at Domesday?*

(25)

Then xall I, Mercy, be-gyn sor to wepe;  
 Noper comfort nor counseil, þer xall non be hade;  
 But such as þei haue sowyn, such xall þei repe:  
 þei be wanton now, but þen xall þei be sade. 176

(26)

The goode new gyse now-a-days, I wyll not dysalow;  
 I dyscomende þe vycyouse gyse; I prey haue me excusyde;  
 I nede not to speke of yt; yowur reson wyll tel it yow;  
 Take þat ys to be takyn, & leue þat ys to be refusyde! 180 *The good new style is to be praised; the bad, condemn'd.*

(27)

MANKYND [who now enters]. Of þe erth & of þe cley we haue  
 owur propagacyon; 181  
 By þe prouydens of Gode, þus be we deryvatt,

<sup>1</sup> her = their. [t]her M.<sup>2</sup> ca[u]so M.

Mankind  
hopes his  
hearers are  
predestined  
to salvation.

We must  
mortify our  
fleschly lusts.

To whos mercy I recomende þis hoh congrygacyon):  
<sup>1</sup>I hope, on-to hys blyese ye be aH predestynatt: 184  
 Euery man, for hys degre, I trust xah be partycypatt,  
 Yf we wyH mortyfye owur carnaH condycyon),  
 Ande owur voluntarye dysyres, þat euer be pervercionatt,  
 To renunce þes, & yelde ws wndur Godis provycyon). 188

## (28)

He has a  
body and  
soul which  
disagree.

My name ys 'Mankynde'; I haue my composycyon) 189  
 Of a body & of a souH, of condycyon) contrarye :  
 Be-twyx þe tweyn), ys a grett dyvisyon).  
 He þat xulde be s[u]biete, now he hath þe victory. 192  
 Thys ys to me a lamentable story,  
 To se my flesch, of my souH to haue gouernance :  
 Wher þe goode wyff ys master, þe goode-man may be sorry.  
 A-lasse ! what was þi fortune & þi chaunce,<sup>2</sup> 196  
 To be assocyat with my flesch, þat stynkyng dunge-hyH ?

## (29)

He will go  
to Mercy,

Lady, helpe ! Souerens, yt doth my souH myche yH, 198  
 To se þe flesch prosperouse, & þe souH trodyn) wndur fota.  
 I xah go to yondyr man), & a-say hym) I wyH ;  
 I trust of gostly solace he wyH be my bote. 201

(30) [MANKYNDE goes to MERCY, and kneels to him.]<sup>3</sup>

kneel to him,

All heyH, semely father ! 3e be welcome to þis house !  
 Of þe very wysdam 3e haue partycypacyon).

and beg his  
help

My body with my souH ys euer querulose ;  
 I prey yow, for sent charyte, of yowur supportacyon) ; 205

## (31)

and comfort.

I be-seche yow hertyly of yowur gostly comfote !  
 I am onstedfast in lywyng; my name ys 'Mankynde' ;  
 My gostly enmy, þe deuH, wyH haue a grett dysporte,  
 In sympuH<sup>4</sup> gydyng, yf he may se me enda. 209

<sup>1</sup> leaf 124, back.

<sup>2</sup> Marginal note in MS. :

"I may both syth & sobbe; þis ys a pituouse remembrance,  
 O In my souH, so sotyH in thy substance."

<sup>3</sup> [Goes to Mercy] M. <sup>4</sup> synnfull M.

(32)

MERCY. Cryst sende yow goode comforte! 3e be welcum, my frende!

Mercy bids  
Mankind  
rise.

Stonde wppe on yowur fete! I prey yow aryse!  
My name ys 'Mercy': 3e be to me full hende;  
To eschew vyce, I wyll yow a-vyse.

213 He will ad-  
vise him how  
to eschew  
vice,

(33)

MANKYND. O Mercy! of all grace & vertu 3e are þe weh!  
I haue herde tell of ryght worschypful clerkis,  
3e be approxymatt to Gode, & nere of hys conseil;  
He hat instytut you a-boue all hys werkis.

217

(34)

O! yowur louely workis, to my soull are swetere þen hony.

MERCY. The temtacyon of þe flesh, 3e must resyst lyke  
a man,

resist tempta-  
tion,

For þer ys euer a batell betwyx þe soull & þe body;  
'Vita hominis est milicia<sup>1</sup> super terram.'

221

(35)

Oppresse yowur gostly enmy, & be Crystis own knyght!

<sup>2</sup>Be neuer a cowarde a-geyn yowur aduersary!

and fight his  
foe.

Yf 3e wyll be crownyde, 3e must nedis fyght.

Intende weh, & Gode wyll be yow adiutory.

225

(36)

Remembur, my frende, þe tyme of contynuanee!

226

So helpe me Gode! yt ys but a chery tyme!

Life is short,  
only a cherry-  
time.

Spende yt weh! serue Gode with hertis affyance;

Dystempure not yowur brayn with goode ale nor with wyn.

(37)

'Measure ys tresure'; y for-byde yow not þe vse.

230

Measure yowur sylf euer; be-ware of excesse!<sup>3</sup>

Men should  
always be  
moderate.

þe superfluouse gyse, I wyll þat 3e refuse;

When nature ys suffysyde, a-non þat 3e sese.

233

(38)

Yf a man haue an hors, & kepe hym not to hye,

He may then reult hym at hys own dysyere;

A too highly  
fed horse will  
throw his  
master.

Yf he be fede ouer weh, he wyll dysobey,

Ande in happe cast his master in þe myre.

237

<sup>1</sup> MS. milicia. <sup>2</sup> leaf 125.

<sup>3</sup> This line is written in the margin.

(39)

[*Re-enter NEW-GYSE.*]

*New-gyse  
says he has  
fod his wife  
till she has  
broken his  
head.*

NEW-GYSE. 3e sey trew, *ser*; 3e are no faytour: 238

I haue fede my wyff so weH, tyH sche ys my master:

I haue a grett wonde on my hede, lo! & per-on leyth a playster,

Ande a-noper per I pysse my peson. 241

Ande my wyf were yowur hors, sche wolde yow aH to-samne.

3e fede yowur hors in mesure; 3e are a wyse man.

I trow,<sup>1</sup> & 3e were þe kyng's palfrey-man,

A goode horse xulde be gesumma.<sup>2</sup> 245

(40)

MANKYNDE. Wher spekys þis felow! wyH he not come nere?

*Mercy bids  
Mankind*

MERCY. AH to sone, my brother, I fere me, for yow.

He was here ryght now (by hym) þat bowte me dere!

With oþer of hys felouse: þei kan moche sorow. 249

(41)

They wyH be here ryght sone, yf I owt departa.

Thynke on my doctryne! yt xah be yowur defence;

*set his words  
in his heart.*

lerne wyH I am here! sett my wordis in herte!

With-in a schorte space I must nedis hens. 253

(42) [*Re-enter NOW-A-DAYS and NOUGHT.*]

*Now-a-days*

NOW-A-DAYS. þe sonner þe leuer, & yt be ewyn a-non! 254

I trow<sup>3</sup> yowur name ys 'do lytyH'; 3e be so longe fro hom;

yf 3e wolde go hens, we xah cum euery-chon,

Mo þen<sup>4</sup> a goode sorte. 257

3e haue leve, I dare weH say;

to hem 3e wyH go forth yowur wey.

Men haue lytyH deynte of yowur pley,

Be-cause 3e make no sporte. 261

(43)

*and Nought  
chaff Mercy.*

NOUGHT. Yowur potage xah be for-colde, *ser*: when wyH 3e go  
dyne? 262

I haue sene a man lost xx<sup>ti</sup> noblys in as lytyH tyme;

3et yt was not I, be Sent Qisynty<sup>n</sup>!<sup>5</sup>

For I was neuer worth a pottfull a wortis, sythyn I was borne.

<sup>1</sup> MS. It row.

<sup>2</sup> gersuma, 'gersoms,' O.N. gorsemi, plentiful.

<sup>3</sup> MS. I t row. <sup>4</sup> Me thynk a full.—Kittredge. M.

<sup>5</sup> Gis, certeyn M.

<sup>1</sup> My name ys 'Nought'; I loue weþ to make mery; 266 Nought has  
I haue be sethen with þe comyn tapster of Bury; played the fool  
I pleyde so longe þe folt, þat I am ewyn wery wery; <sup>2</sup> with the  
þyt xalt I be þer ageyn to-morow. <sup>3</sup> [Exeunt.] 269 tapster of  
Bury.

(44)

MERCY [to Mankind]. I haue moche care for yow, my own frende; Mercy bids  
Yowur enmys wyþ be here a-non; þei made þer awaunte. Mankind  
Thynke weþ in yowur hert; yowur name ys 'Mankynde'; serve God,  
Be not wnkynde to Gode, I prey yow! be hys seruante!  
Be stedefast in condycyon! se þe be not varyant! 274  
lose not thorow foly, þat ys sowte so dere!  
Gode wyþ proue yow sone; ande yf þat þe be constant,  
Of hys blysse perpetuall þe xalt be partener. 277

(45)

þe may not haue yowur intent at yowur fyrst dysyer:  
Se þe grett pacyence of Iob, & <sup>4</sup> tribulacyon:  
lyke as þe smyth trieth ern in þe feer,  
So was he triede by Godis vysytacyon. 281

(46)

He was of yowur nature & of yowur fragylyte: follow Job's  
Folow þe steppys of hym, my own swete son, <sup>5</sup> steps,  
Ande sey, as he seyde, in yowur trobyth & aduersyte:  
'dominus dedit, dominus abstulit, sicut sibi placuit; sit nomen  
domini benedictum!' [Job I. 21.] 285

(47)

More-ouer, in specyall I gyue yow in charge, and beware of  
Be-ware of 'New-gyse,' 'Now-a-days,' & 'Nought!' New-guise,  
Nyse in þer a-ray, in language þei be large: Now-a-days  
To perverte þer <sup>6</sup> condycyouns, all þer menys <sup>7</sup> xalt be sowte. 289 and Nought.

(48)

Gode son, intyrmysse <sup>8</sup> yowur sylf not in þer cumpeny! 290 They have  
þei harde not a masse þi[s] twelmonyth, I dare weþ say; not heard a  
Gyff them non audyence; þei wyþ tell yow many a lye; Masse this  
Do truly yowur labure, & kepe yowur haly day. 293 twelvemonth.

<sup>1</sup> leaf 125, back. <sup>2</sup> very weary. <sup>3</sup> to-morne M. (for the ryme).

<sup>4</sup> in M. <sup>5</sup> *ita factum est* in another hand, in margin.

<sup>6</sup> for þi. <sup>7</sup> MS. nmenys.

<sup>8</sup> 'intyrmysse' scratched out in MS. and 'intromytt ngt' written over in another hand.

(49)

*Mercy bids  
Mankind be-  
ware of Titi-  
villus.*

Be-ware of Tytivillus, (fo[r] he lesyth no wey,  
þat goth in-vysybuþ, & wyþ not be sen);  
he wyþ ronde in yowur ere, & cast a nett be-for yowur eyn;  
He ys worst of þem aþ: Gode let hym neuer then! 297

(50)

*He is to kisse  
Mercy,*

*who blesses  
him and the  
audience.*

Yf ȝe dysples Gode, aske mercy a-non,  
Ellys Myscheff wyþ be redy to brace yow in hys brydyþ.  
Kysse me now, my dere darlynge! Gode sche[l]de yow from  
yowur fon!  
Do truly yowur labure, & be neuer ydyþ! 301  
The blyssynge of Gode be with yow & with aþ þes worschyp-  
[f]uþ men! [Exit.]  
MANKYNDE. Amen! for sent charyte, amen! 303

(51)

*Mankind  
says his flesh  
is overcome.*

Now blyssyde be Ihesu! my souþ ys weþ sacyatt  
With þe mellyfluose doctryne of þis worschypful man.  
<sup>1</sup>The rebellyn of my flesh, now yt ys superatt,  
Thankynge be [to] Gode, of þe comynge þat I kan.<sup>2</sup> 307

(52)

*He has  
written a  
reminder*

Her wyþ I sytt, & tytyþ in þis papyr  
The incomparable astat of my promycyon.  
Worschypful Souerence, I haue wretyn here  
The gloryuse remembrance of my nobyþ condycyon, 311

(53)

*that he is  
but dust.*

To haue remo[r]s & memory of my sylff: þus wretyn yt ys  
To defende me from aþ superstycyus charmys:  
'Memento, homo, quod cinis es, & in cinerem reuerteris.'<sup>3</sup>  
lo! I ber on) my bryst þe bagge of myn armys. 315

(54)

NEW-GYSE [*who now re-enters*].<sup>4</sup> The wether ys colde: Gode  
sende ws goode ferys!  
'Cum sancto sanctus eris, & cum peruerso, peruerteris.' [Ps. xvi. 27.]  
'Ecce quam bonum & quam Jocundum,' quod þe deuth to þe  
frerys.  
'Habitare fratres in vnum.'<sup>5</sup> [Ps. cxxxii. 1.] 319

<sup>1</sup> leaf 126.<sup>2</sup> comynge. . . kam MS.<sup>3</sup> See Job xxxiv. 15.<sup>4</sup> [Enter New-gyse at the back of the stage.] M.<sup>5</sup> une M.

MANKYNDE. I her a felow speke ; with hyn I wyth not meht.  
Thys erth, with my spade, I xall assay to delffe ;  
To eschew yduhnes, I do yt myn own selfe.

*Mankind will dig with his spade.*

I prey Gode sende yt hys fusyon ! [*Re-enter NOW-A-DAYS and NOUGHT.*] 323

NOW-A-DAYS. Make rom, sers, for we haue be longe !  
We wyth cum gyf yow a Crystemes songe.

## (55)

NOUGHT. Now I prey aH þe yemandry þat ys here,  
To syng with us with a mery chere : [*He sings*]<sup>1</sup>  
'Yt ys wretyn with a coH, yt ys wretyn with a cole.' 328

*Nought asks all the folk to join in a*

NEW-GYSE & NOW-A-DAYS. Yt ys wretyn with a colle, yt ys wretyn [with a cole].<sup>2</sup> *coarse song.*

<sup>3</sup>NOUGHT. He þat schythyth with hys hoyH, he þat schythyth with hys hoyH,

NEW-GYSE, NOW-A-DAYS. He þat schythyth with hys hoyH, [he þat schythyth with his hoylle].<sup>2</sup> 331 *He, New-gyse and Now-a-days sing it.*

NOUGHT. But he wyppe his ars clen, but he [wype his ars clen],<sup>2</sup>

NEW-GYSE, NOW-A-DAYS. But he wype he ars clen, but he [wype his ars clen],<sup>2</sup>

NOUGHT. On hys breche yt xall be sene, on hys breche [yt xall be sene],<sup>2</sup>

NEW-GYSE, NOW-A-DAYS. On hys breche yt xall be sene, on hys [breche yt xall be sene]<sup>2</sup>.<sup>3</sup> [*cantant omnes :* *The hearers join in the Chorus.*]

Hoylyke, holyke, holyke ! holyke, holyke, holyke ! 336

## (56)

NEW-GYSE. Ey, Mankynde, Gode spede yow with yowur spade !  
I xall teH yow of a maryage :

*New-gyse tells Mankind,*

I wolde yowur mowth & hys ars, þat þis made,

Wer maryede junctly to-gether. 340

MANKYNDE. Hey yow hens, felouse, with bredyng !

Leue yowur derysyon & yowur japyng !

*who bids him give up his joking.*

I must nedis labure ; yt ys my lyvyng.

NOW-A-DAYS. 'What, ser ? we came but lat<sup>5</sup> hethyr. 344

<sup>1</sup> [*He sings*] M.

<sup>2</sup> MS. c'.

<sup>3-5</sup> M. leaves out this song. Brandl gives it, p. 61.

<sup>4</sup> leaf 126, back.

<sup>5</sup> late, Kittredge. M.

(57)

XaH aH þis corn grow here,

þat 3e xaH haue þe nexte 3er!

Yf yt be so, corn hade nede be dere;

Ellys 3e xaH haue a pore lyffe.

348

*Nought and*

NOUGHT. A-lasse, goode fadere! þis labor fretyth yow to þe bone;

But for yowur croppe I take grett mone:

3e xaH neuer spende yt a-lonne:

I xaH assay to geett yow a wyffe.

352

(58)

How many acres suppose 3e here, by estymacyon!

*New-quis  
chaff Man-  
kind about  
his digging,*

NEW-GYSE. Ey, how 3e turne þe erth wpe & down!

I haue be in my days in many goode town,

3ett saw I neuer such a-nother tyllynge.

356

MANKYNDE. Why stonde ye ydyH? yt ys pety þat 3e were born!

NOW-A-DAYS. We xaH bargin with yow, & noþer moke nor scorne;

Take a goode carte in herwest, & lode yt with yowur corne,

Ande what xaH we gyf yow for þe levyng?

360

(59)

NOUGHT. He ys a goode starke laburrer; he wolde fayn do weH;

He hath mett with þe goode man Mercy in a schroude sett:

For aH þis, he may haue many a hungry mele.

*and the corn  
he expects  
to grow.*

3yt wof 3e se, he ys polytyke:

364

Here xaH be goode corn; he may not mysse yt;

Yf he wyH haue reyn, he may ouer-pysse yt;

Ande yf he wyH haue compass[t]e,<sup>1</sup> he may ouer-blysse yt

A lytyH with hys ers lyke.

368

(60)

*Mankind  
belabours  
them with  
his spade.*

MANKYNDE. Go & do yowur labour! Gode lett yow neuer the!

Or with my spade I xaH yow dyng, by þe holy trinyte!

Haue 3e non other man to moke, but euer me!

3e wolde haue me of yowur sett!

372

Hye yow forth lyuely! for hens I wyH yow dryffa.

[*M. beats them with his spade.*]<sup>2</sup>

<sup>1</sup> 'composte,' Brandl; compost, Kittredge. M. 'Cum composto,' A.D. 1258, N.E.D.

<sup>2</sup> M.



NEW-GYSE. A-las, my Jewelles! I xalt be schent of my wyff! They complain.  
 NOW-A-DAYS. A-lasse! & I am lyke neuer for to thryue,  
 I haue such a buffett. 376

(61)

MANKYNDE. Hens I sey, New-gyse, Now-a-days, & Nowte! Mankind says,  
 Yt was seyde be-form: alt þe menyis xalt<sup>1</sup> be sought,  
 To perverte my condicions, & brynge me to nought:  
 Hens, thevys! 3e haue made many a lesyng. 380 'Be off, you thieves!  
 NOUGHT. <sup>2</sup>Marryde I was for colde, but now am I warme.  
 3e are ewyht avysyde, ser, for 3e haue done harme.  
 By cokkys body sakyrd, <sup>3</sup>I haue such a peyn in my arme,  
 I may not chonge a man a ferthyng. 384

(62)

MANKYNDE [*kneels*]. Now I thanke Gode, knelyng on my kne: He thanks God  
 Blyssyde be hys name! he ys of hys degre.  
 By þe syde<sup>4</sup> of hys grace þat he hath sente me,  
 iij of myn enmys I haue putt to flyght. [*Holds up his spade.*] that he's put his 3 foes to flight,  
 3yt þis Instrument, souerens, ys not made to defende: 389  
 Dauide seyth, 'nec in hasta,<sup>5</sup> nec in gladio, saluat Dominus.'  
 NOUGHT. No, mary, I be-schrew yow, yt ys in spadibus;  
 Therfor Crystis curse cum on yowur hedybus,  
 To sende yow lesse myght! [Exit. 393  
 MANKYNDE. I promytt yow, þes felouse wyht no more cum here,  
 For summe of þem, certainly, were summe-what to nere.  
 My fadyr Mercy a-vysyde me to be of a goode chere,  
 Ande a-gayn my enmys manly for to fyght. 397

(63)

I xalt convycte þem, I hope, euerychon; but only by God's help.  
 3et I say amysse; I do yt not a-lone:  
 With þe helpe of þe grace of Gode, I resyst my fon  
 Ande þer malycyuse herte. 401  
 With my spade I wyht departe, my worschyp[f]uht souerence, He goes off with his spade, but will soon return.  
 Ande lyue ener with labure, to corecte my insolence.  
 I xalt go fett corn for my londe; I prey yow of pacyence;  
 Ryght sone I xalt reuerte. [Exit.] 405

<sup>1</sup> xuld M.<sup>2</sup> leaf 127.<sup>3</sup> MS. sakyide.<sup>4</sup> MS. *is crost thru before syde* (for ayde: see l. 400). By this spade, Kittredge. M.<sup>5</sup> MS. *hastu*. (Non in gladio, nec in hasta . . . 1 Reg. xvii. 47.)

## [SCENE II.] (64)

*Mischief* MYSCHEFF [*re-entering*]. A-las, a-lasse! þat euer I was wrought!  
 A-lasse þe whyH, I [am] wers þen<sup>1</sup> nought!  
*laments* Sythyn I was here, by hym þat me bought,  
 I am wtterly on-dow! 409  
*that Man-kind, taught by Mercy,* I, Myscheff, was here at þe begynnyng of þe game,  
 Ande arguyde with Mercy; Gode gyff hym schame!  
 He hath taught Mankynde, wyH I haue be vane,  
 To fyght manly a-geyn) hys fon. 413

## (65)

For with hys spade, þat was hys wepyn),  
 New-gyse, Now-a-days, Nought, hath [he] aft to-beten):  
*has beaten New-gulac, Now-a-days, and Nought.* I haue grett pyte to se þem wepyn).  
 WyH 3e lyst! I here þem crye. [Clamant. 417  
 [Re-enter NEW-GYSE, NOW-A-DAYS, NOUGHT, crying.]<sup>2</sup>  
 A-lasse, a-lasse! cum hether! I xah be yowur borow.  
<sup>3</sup> A-lac a-lac! vene, vene! cum hethere with Sorowe!  
 Pesse, fayer babys! 3e xah haue a nappyH to-morow:  
 Why grete 3e so, why? 421

## (66)

*They complain.* NEW-GYSE. A-lasse, master! a-lasse, my privyte!  
 MYSCHEFF. A! wher! a-lake! fayer babe, ba me!  
 Abyde! to sone I xah yt se.  
 NOW-A-DAYS. Here, here! se my hede, goode master! 425  
*Mischief says he'll cure 'em by cutting their heads off.* MYSCHEFF. Lady, helpe! sely darlyng, vene, vene!  
 I xah helpe þe of þi peyn);  
 I xah smytt of þi hede, & sett yt on) agayn).  
 NOUGHT. By owur Lady, ser, a fayer playster! 429

## (67)

WyH 3e of with hys hede? yt ys a schreude charme.  
 As for me, I haue non) harme.  
 I were loth to for-bere myn) arme.  
 3e pley: in nomine patris, choppe! 433  
 NEW-GYSE. 3e xah not choppe my jewellys, & I may.  
*They decline.* NOW-A-DAYS. 3e, Cristis<sup>4</sup> crose! wyH 3e smyght my hede a-wey!  
 Ther, wher, on) & on). Oute! 3e xah not assay;  
 I myght weH be callyde a foppe. 437

<sup>1</sup> [am] . . the[n] M.<sup>2</sup> M.<sup>3</sup> leaf 127, back. In another hand, at top, "HonorabyH & weH be-louyd frende, I hertely Recummend me on-to yow."<sup>4</sup> Cristes M., Crastes MS.

(68)

MYSCHIEFF. I kan choppe yt of, &amp; make yt a-gayn.

*Mischief*NEW-GYSE. I hade a schreude recumbentibus, but I fele no  
peyn.

439

NOW-A-DAYS. Ande my hede ys aH saue &amp; hoH agayn.

Now, towchyng þe mater of Mankynde,  
lett ws haue an interleccyon, sythen 3e be cum hethere :

Yt were goode to haue an ende.

443

(69)

MYSCHIEFF. How, how ! a mynstrelH ! Know 3e ony out ?<sup>1</sup>*calls for a  
Minstrel.*NOUGHT. I kan pype in a Walsyngham WystyH, I, Nought,  
Nought.

445

MYSCHIEFF. Blow a-pase ! &amp; þou xah brynge hym in with a flewte.

TITIVILLUS [*shouts outside*].<sup>2</sup> I com with my leggis vndur me. 

MYSCHIEFF. How, New-gyse, Now-a-days ! herke or I goo !

When owur hedis wer to-gethere, I spake of 'si dederu.'<sup>3</sup>

NEW-GYSE. '3o ! go þi wey ! we xah gaper mony on-to ;

*New-guise*Ellys þer<sup>5</sup> xah no man hym se.

451

(70)

Now gostly to owur purpos, worschypful souerence !

We intende to gather mony, yf yt plesse yowur neclygence,

*says they  
want money,*

For a man with a hede þat [is] of grett omnipotens.

NOW-A-DAYS. Kepe yowur tayH, in goodnes, I prey yow, goode  
broþer !

455

He ys a worschyp[f]ulH man, sers, sauynge yowur reuerens ;

He louyth no grotis, nor pens or<sup>6</sup> to-pens :*not pence,*

Gyf ws rede reyallys, yf 3e wyH se hys abhomynabulH presons.

*but royals.*

NEW-GYSE. Not so ! 3e þat mow not pay þe ton, pay þe toþer !

(71)

At þe goode man of þis house fyrst we wyH assay.

460

Gode blysse yow, master ! 3e say as<sup>7</sup> yH, 3et 3e wyH not sey 'nay.'*He asks the  
house-owner  
for some.*

lett ws go by &amp; by, &amp; do þem pay :

3e pay aH a-lyke ; weH mut 3e fare !,

463

NOUGH[T]. I sey, New-gyse, Now-a-days ! 'Estis vos pecuniatu<sup>8</sup> !'

I haue cryede a fayer wyH, I beschrew yowur patus !

NOW-A-DAYS. 'Ita vere, magister ;' cumme forth now yowur gatus !

he ys a goodly man, sers : make space, &amp; be ware !

467

<sup>1</sup> ou[gh]t. <sup>2</sup> M. <sup>3</sup> didero, Kittredge. M. <sup>4</sup> leaf 128.<sup>5</sup> ? MS. þei. <sup>6</sup> or, M., Brandl : MS. of. <sup>7</sup> for ws.

(72)

*Titivillus* [TITIVILLUS *[enters, drest like a devil, & with a net in his hand].*<sup>1</sup>  
 Ego sum dominancium dominus, & my name ys Titivillus.  
 3e þat haue goode hors, to yow I sey, 'caueatis!'  
 Here ys an abyH felyschyppe to tryse hym out at yowur gatis :  
[loquitur ad New-gyse.

in vain asks  
New-gyse,

Ego probo sic : ser New-gys, lende me a peny ! 471  
 NEW-GYSE. I haue a grett purse, ser, but I haue no monay ;  
 By þe masse, I fayH ij farthyngis of an halpeny ;  
 3yt hade I x<sup>li</sup>,<sup>2</sup> þis nyght þat was. [<sup>3</sup> *ten pounds*]  
 TITIVILLUS [*loquitur ad Now-a-days*]. What ys in þi purse ?  
 þou art a stout felow. 475

(73)

Now-a-days, NOW-A-DAYS. þe deuth haue [the]<sup>2</sup> qwyH ! I am a clen jentyH-  
 man.  
 I prey Gode, I be neuer wers storyde þen I am.  
 yt xall be othwerwyse, I hope, or þis nyght passe. 478  
 TITIVILLUS [*loquitur ad Nought*]. Herke now ! I say þou hast  
 many a peny ?  
 and Nought NOUGHT. 'No[n] nobis, domine ; non nobis,' by sent Deny !  
 for a penny. þe deuth may daunce in my purse for ony peny ;  
 Yt ys as clen as a byrdis ars. 482

(74)

TITIVILLUS. Now I sey 3et a-geyn, 'caueatis !' 483  
 Then he bids Her ys an abyH felyschyppe to tryse hem out of yowur gatis.  
 Now I sey, New-gyse, Now-a-days, & Nought,  
 'em go and Go & serche þe contre ! anon þat [yt]<sup>3</sup> be sowzte,  
 can find. Summe here, summe þer ; what yf 3e may cache owzte. 487

(75)

yf 3e fayH of hors, take what 3e may ellys !  
 NEW-GYSE. Then speke to Mankynde for þe recumbentibus of  
 my jewellys.  
 NOW-A-DAYS. 'Remembre my brokyn hede in þe worschyppe of  
 þe v. vowellys.<sup>5</sup>  
 3e, goode ser, þe sytyca<sup>6</sup> in my arme ! 491

<sup>1</sup> M.<sup>2</sup> [the] M.<sup>3</sup> [yt] M.<sup>4</sup> leaf 128, back.<sup>5</sup> Qy. the vij (or xx) develyys. M.<sup>6</sup> Qy. the syatica (= sciatica) M.

TITYVILLUS. I know full well what Mankynde dyde to yow :  
 Myschyff hat informyde [me] of all þe matere thorow ;  
 I xalt venge yowur quarett, I made Gode a-vow.  
 Forth ! & espye were 3e may do harme ! 495  
 Take W[illiam]<sup>1</sup> Fyde, yf 3e wyth haue ony mo.  
 I sey, New-gyse, wether' art þou avysyde to go ? 497

## (76)

NEV-GYSE. Fyrst I xalt be-gyn at M[aster]<sup>2</sup> Huntyngton of  
 Sanston ;<sup>3</sup>  
 Fro thens I xalt go to Wylliam Thurlay of Hanston,<sup>4</sup>  
 Ande so forth to Pycharde of Trumpyngton :<sup>5</sup>  
 I wyth kepe me to þes iij. 501  
 NOW-A-DAYS. I xall goo to Wyllyham Baker' of Waltom,<sup>6</sup>  
 To Rycherde Bollman of Gayton,<sup>7</sup>  
 I xalt spare master Woode of Fullburn ;<sup>8</sup>  
 he ys a 'noli me tangere !' 505

## (77)

NOUGHT. I xalt goo to Wyllyam Patryke of Massyngham ;<sup>9</sup>  
 I xalt spare master Alyngton of Botysam,<sup>10</sup>  
 Ande Hamonde of Soffeham.<sup>11</sup>  
 Felous, cum forth ! & go we hens to-gethyr, 509  
 For drede of 'in manus tuas,' qweke.  
 NEU-GYSE. Syth we xalt go, lett ws be<sup>12</sup> well ware & wether ;  
 yf we may be take, we com no more hethyr. 512  
 lett ws con<sup>13</sup> well owur neke verse, þat we have not a  
 cheke.

## (78)

TITYVILLUS. Goo yowur wey, a deuth wey ! go yowur wey, all !  
 I blysse yow with my lyfte<sup>14</sup> honde : fouht yow be-fall !

*Tityvillus*  
bids them  
be off.

<sup>1</sup> w[ith you] M.

<sup>2</sup> M[aster] M.

<sup>3</sup> ! Santon, in Norfolk, on the borders of Suffolk, 3½ m. E. of Brandon Station.

<sup>4</sup> ! Ampton, Suffolk, 4½ m. N. of Bury St. Edmunds. ! Hunston, Hunstanton, Norfolk.

<sup>5</sup> Two miles S. of Cambridge.

<sup>6</sup> Walton, East, in Norfolk, 8 m. E.S.E. of Lynn.

<sup>7</sup> Gayton, in Norfolk, 7½ m. E. by S. of King's Lynn.

<sup>8</sup> Fulbourn, a village under the Gogmagog Hills, 5 m. E.S.E. of Cambridge.

<sup>9</sup> In Norfolk, 9 m. N. from Swaffham station.

<sup>10</sup> Bottisham, in Cambridgeshire, 6½ m. E.N.E. of Cambridge.

<sup>11</sup> Swaffham, in Norfolk, 14½ m. S.E. from Lynn, 96 m. by road, and 113 by rail, from London.

<sup>12</sup> see M.

<sup>13</sup> MS. com).

<sup>14</sup> 'ryght' struck out.

Com) a-gayn, I werne, as sone as I yow cañ,

*Titivillus*  
will stay to  
tempt Man-  
kind,

A[nd]<sup>1</sup> brynge yowur a-vantage in-to þis place. [*Exeunt.*] 517

To speke with Mankynde I wyñ tary here þis tyde, [*Titivillus*  
stays.]

Ande assay, hys goode purpose for to sett a-syde;

þe goode man) Mercy xañ no lenger be hys gyde;

I xañ make hym) to dawnce a-noper trace! 521

## (79)

Euer I go invysybut; yt ys my jett;

Ande be-for hys ey, þus I wyñ hange my nett

To blench hys syght; I hope to haue hys fote mett;

To yrke hym) of hys labur, I xañ make a frame; 525

hinder his  
digging,

Thys borde xañ be hyde wndur þe erth preuely;

Hys spade xañ entur, I hope, ouer redyly;<sup>2</sup>

Be þen he hath assayde, he xañ be very angry,

Ande lose hys pacyens, peyn) of schame. 529

and spoil his  
corn.

I xañ munge hys corne with drawk & with durnett;

yt xañ not be lyke to sow nor to señ.

Yondyr he commyth: I prey of cownseñ;

he xañ wene grace were wane.<sup>3</sup> 533

## (80)

*Mankind*  
comes to sow  
his seed;

MANKYNDE [*who re-enters*]. 'Now, Gode, of hys mercy, sende ws  
of hys sonde!

I haue brought seed her to sow with my londe;

qwyñ I ouer dylew yt,<sup>5</sup> here yt xañ stonde:

'In nomine Patris & Filii & Spiritus Sancti;' now I wyñ  
be-gyn: 537

but the land  
is so hard,

Thys londe ys so harde, yt makyth wn-lusty & yrke;

I xañ sow my corn) at wyntur, & lett Gode werke.

he loses his  
corn,

A-lasse! my corn) ys lost! here ys a fouñ werke!

I se weñ, by tyllynge, lytyñ xañ I wyn. 541

## (81)

he gives up  
his spade,

Here I gyf wppe my spade, for now & for euer;

To occupye my body, I wyñ not put me in deuer;

I wyñ here my ewynsonge here or I dysseuer:

Thys place I assynge as for my kyrke; 545

[Here Titivillus  
goth out with  
þe spade.]

<sup>1</sup> Ande M., A MS.

<sup>2</sup> on-redyly M.

<sup>3</sup> cran(?) written after 'wane' in another hand.

<sup>4</sup> leaf 129.

<sup>5</sup> that M.

Here, in my kerke, I kneß on my knees :

kneels, and  
prays.

'Pater noster, qui es in celis.'

547

TITIVILLUS [*who re-enters*]. I promes yow I haue no lede on) my  
helys ;

*Titivillus*

I am here a-geyn) to make þis felow yrke.

549

(82)

qwyst ! pesse ! I xah) go to hys ere, & tytyh) þer-in. [*To Man-* *whispers in  
his ear.*  
'A schorte preyere thyryth hewyn) : of þi preyere blyn) ; *kynde*].<sup>1</sup>

þou art holyer þen euer was ony of þi kyn) :

A-ryse & avent þee ! nature compellys.'

553

(83)

MANKYNDE. I wyH in-to þi[s]<sup>1</sup> 3erde, souerens, & cum a-geyn)  
sone ;

*Mankind*  
goes out  
to relieve  
himself.

For drede of þe colyke, & eke of þe ston),

I wyH go do þat nedis must be don) ;

My bedis xah) be here, for who-summ-euer wyH cumme.

557

[Exiat.

(84)

TITIVILLUS. Mankynde was besy in hys prayere, 3et I dyde hym  
aryse ;

*Titivillus*  
boasts that  
he has per-  
verted Man-  
kind,

He is conveyde (be Cryst !) from) hys dyvyn) seruyce.

Whether ys he, trow 3e ? I-wysse I am wondur wyse ;

I haue sent hym) forth to schyte lesynges.

561

yf 3e haue ony syluer, in happe, pure brasse,

Take a lytyH pow[d]ler<sup>2</sup> of Parysch, & cast ouer hys face,

Ande ewyn) in þe howH-flyght let hym) passe :

Titivillus kan) lerne yow many praty thyngis.

565

(85)

I trow Mankynde wyH cum a-geyn) son),

Or ellys, I fer me, ewynsonge wyH be don) ;

Hys bedis xah) be trysyde a-syde, & þat a-non).

3e xah) [se] a goode sport,<sup>3</sup> yf 3e wyH a-hyde :

569

who'll soon  
chuck away  
his prayers.

Mankynde cummyth a-geyn) : weH fare ho !

I xah) answeere hym) 'ad omnia quare ;'

Ther xah) be sett a-broche a clerycaH mater ;

I hope, of hys purpose to sett hym a-syde.

573

<sup>1</sup> M.<sup>2</sup> [d] M. (Paris powder).<sup>3</sup> [se] M.

86)

Mankind  
says he's

MANKYNDE [*who re-enters*]. Ewynsonge hath be in þe saynge, I  
trow, a fayer wyH ;

tired of  
labour

I am yrke of yt : yt ys to longe, be on) myle.  
Do wey ! I wyH no more so oft on) þe chyrche-style ;

<sup>1</sup> Be as be may, I xah do a-noper : 577

and prayer.

Of labure & preyer, I am nere yrke of both ;  
I wyH no more of yt, thow Mercy be wroth !<sup>1</sup>  
My hede ys very heuy, I telh yow for soth ;

He means to  
stuff.

I xah slepe,<sup>2</sup> fuh my bely, & he were my broþer. 581

(87) [*Goes to sleep and snores.*]

Tityvillus

TITYVILLUS. <sup>3</sup> Ande euer 3e dyde, for me, kepe now yowur sylence !  
Not a worde, I charge yow, peyn of xl pens !

A praty game xah be scheude yow, or 3e go hens :

3e may here hym snore ; he ys sade a-slepe ; 585

qwyst ! pesse ! þe DeuH ys dede ! I xall goo ronde in hys ere.

says Mercy  
has stolen a  
horse

A-lasse, Mankynde ! a-lasse ! Mercy stown<sup>4</sup> a mere !

He ys runn a-way fro hys master, þer wot no man where ;

More-ouer, he stale both a hors & a nete. 589

(88)

and broken  
his neck.

But 3et I herde sey he brake hys neke as he rode in Fraunce ;  
But I thynke he rydyth ouer þe galous,<sup>5</sup> to lern for to daunce,  
By-cause of hys theft : þat ys hys gouernance.

Trust no more on) hym ; he ys a marryde man ! 593

MekyH sorow, with þi spade be-form þou hast wrought.

A-ryse, & aske mercy of Neu-gyse, Now-a-days, & Nought !

þei cum : A-vyse þee for þe best ; lett þer goode wyH be sought,

Ande þi own) wyff [be] bretheH,<sup>6</sup> & take þee a lemmen. 597

For weH, euerychon) ! for I haue don) my game,

For I haue brought Mankynde to myscheff & to schame.

(89) [*Exit Tityvillus.*]

Mankind  
declares he'll

MANKYNDE. Whope ! who ! Mercy hath brokyn) hys neke-  
kycher a-vows ;

Or he hangyth by þe neke hye wpp on) þe gallouse.

go to the ale-  
house,

A-dew, fayer mastere !<sup>8</sup> I wyH hast me to þe ale-house,

Ande spoke with New-gyse, Now-a-days & Nought, 603

<sup>1-1</sup> These lines are added at the bottom of the page. <sup>2</sup> ! MS. skepe.

<sup>3</sup> leaf 129, back.

<sup>4</sup> has stolen M.

<sup>5</sup> MS. galouf, corr. to galous.

<sup>6</sup> Qy. bethell M (! be left).

<sup>7</sup> M.

<sup>8</sup> ! mastere[s].



A[nd] geett me a lemman with a smattrynge face.

NEW-GYSE. Make space! for Cokkes body sakynde, make space!

A ha! we!l! on! ro!d! Gode gyff hym ewy!H grace!

We were nere sent Patrykes wey, by hym þat me bought. 607

(90)

I was twychyde by þe neke; þe game was be-gunne;

A grace was, þe halter brast asondur (Ecce signum!), [points to  
The halff ys a-bowte my neke; we hade a nere rune! his neck.]

'Be-ware,' quod þe goode wyff, when sche smot of here hus-  
bond's hede: be-ware! 611

Myscheff ys a convicte, for he coude hys neke-verse;

My body gaff a swynge when I hynge wpp-on) þe casse;

A-lasse! he wy!H hange such a lygh[t]ly<sup>1</sup> man, & a fers,

For stelynge of an horse! I prey Gode gyf hym care! 615

(91)

Do wey þis halter! what deuth doth Mankynde here, with sorow!

A-lasse! how my neke ys sore! I make a-vowe!

M[ANKYNDE]. 3e be welcom, New-gyse! ser! what chere with  
yow? 619

NEW-GYSE. We!l, ser, I hane no cause to morn.

M[ANKYNDE]. What was þer abowte yowur neke? so Gode yow  
a-mende!

NEW-GYSE. <sup>2</sup>In feyth, sent Audrys holy bande.

I haue a lyty!H dyshes, as yt plesse Gode to sende,

With a runnyng rynge-worme. 623

(92)

NOW-A-DAYS [who enters]. Stonde a rom, I prey þe, broþer myn!

I haue laburyde a!H þis nyght; wen x!H we go dyn?

A chyrche her be-syde x!H pay for ale, brede, & wyn.

lo! here ys stoff wy!H serue. 627

NEW-GYSE. Now, by þe holy Mary, þou art bettur marchande  
þen I!

NOUGHT [entering]. A-vante, knawys! lett me go by!

I kan not geet, & I xulde sterue. 630

(93)

MYSCHIEFF [entering]. Here cummyth a man of armys! why  
stonde ye so sty!H?

Of murder & man-slawter I haue my bely fy!H.

<sup>1</sup> lyghtly M.

<sup>2</sup> leaf 130.

and get a  
girl.  
New-gyse

was strung  
up,  
but the  
halter broke,

and his neck  
is sore;

he has ring-  
worm.

Now-a-days  
asks when  
they'll dine.

Mischer  
returns.

Now-a-days. What, Myscheff, haue ye bene in presun? & yt be  
yowur wyH,

Me semyth 3e haue scoryde<sup>1</sup> a peyr of fetters. 634

*Mischief was  
chained,*

Myscheff. I was chenyde by þe armys:—lo! I haue þem  
here:—

*but kild the  
jailer,  
kist his  
widow,*

The chenys I brast asundyr, & kyllde þe jaylere,  
3e, ande hys fayer wyff halsyde in a cornere:

A! how swetly I kyssyde þo<sup>2</sup> swete mowth of hers! 638

(94)

When I hade do, I was myn ow3un bottler;

*and stole his  
goods.*

I brought a-wey with me both dysch & dublere.

Here ys a-now for me; be of goode chere!

3et weH fare þe new chesance! 642

*Mankind*

MANKYNDE. I aske mercy of New-gyse, Now-a-days, & Nought.

Onys, with my spade, I remembur þat I faught:

*begs pardon  
of New-  
gyse, &c.,*

I wyH make yow a-mendis, yf I hurt yow ought,

Or dyde ony grevaunce. 646

(95)

NEW-GYSE. What a deuth lykyth þee to be of þis dysposycyon?

MANKYNDE. I dremp Mercy was hange, — þis was my  
vysyon,—

Ande þat to yow iij I xulde haue recors & remocyon.

*and asks for  
their good-  
will.*

Now I prey yow hertyly of yowur goode wyH; 650

I crye you mercy of all þat I dyde a-mysse.

Now-a-days [*aside*].<sup>3</sup> I sey, New-gys, Nought! Tytivillus made  
aH þis:

As sekyr as Gode ys in hewyn), so yt ys!

NOUGHT. Stonde wppe on) yowur feet! why stonde 3e so styH!

(96)

NEW-GYSE. Master Myscheff, we wyH yow exort, 655

Mankyndis name in yowur bok for to report.

*Mischief tells  
Now-a-days  
to call a  
Court.*

Myscheff. I wyH not so; I wyH sett a corte.

A! do yt<sup>4</sup> forma jury, dasarde! [*Now-a-days, mak*

Now-a-days. <sup>5</sup>Oy-yt! Oy-y3t! Oyet! [= Oye3!] *proclamacyon!*

'A! maner of men & comun women),

To þe cort of Myschyff, othere cum or sen!

Mankynde xah retorn); he ys one of owur men.'

Myscheff. Nought, cum forth! þou xall be stewerde. 663

<sup>1</sup> sco[w]ryde M. (!) <sup>2</sup> that M. <sup>3</sup> M. <sup>4</sup> 'fo' struck out. <sup>5</sup> lf. 130, bk.

(97)

NEW-GYSE. Master Myscheff, hys syde gown may be solde;<sup>1</sup>  
He may haue a jakett per-of, & mony tolde.

*New-gyise*  
says Man-  
kind may  
sell his gown

MANKYNDE. I wyll do for þe beet, so I haue no colde.

NOUGHT *scri[bit]*. Holde, I prey yow, & take yt with yow, 667  
Ande let me haue yt a-geyn in ony wyse.

NEW-GYSE. I promytt yow a fresch jakett, after þe new gyse.

for a new-  
fashiond  
jacket, and  
some money.

MANKYNDE. Go & do þat longyth to yowur offyce,

A[nd] spare þat þe may!<sup>2</sup>

671

(98)

NOUGHT. Holde, master Myscheff! & rede þis!

MYSCHEFF. Here ys blottybus in blottis,

*Mischeff*  
chaffs about  
a letter given  
to him.

Blottorn blottibus istis,

I be-schrew yowur eryl, & fayer hande!

675

NOW-A-DAYS. 3e! yt ys a goode renny[n]ge fyst;

Such an hande may not be myst.

[*Exit.*]

NOUGHT. I xulde haue don bettur, hade I wyst.

MYSCHEFF. Take hede, sers, yt stonde you on hande!

679

(99)

'Curia<sup>3</sup> tenta generalis,'<sup>4</sup>

In a place þer goode ale ys,

Anno regni regitalis

Edwardi millateni.

It was writ-  
ten where  
good ale was,  
with a sham  
date.

On 3estern day, in Feuerere, þe 3ere passyth fully.

As Nought hath wrytyn; here ys owur tulli,

Anno regni regis nulli.

686

(100)

NOW-A-DAYS. Whathow, New-gyse! þoumakystmoche[tarynge].<sup>5</sup>  
þat jakett xall not be worth a ferthynga.

NEW-GYSE [*re-entering*]. Out of my wey, sers, for drede of  
fyghtynges!

*New-gyise*  
brings in  
Mankind's  
new jacket.

lo! here ys a feet tayll, lyght to leppe a-bowte!

690

NOUGHT. yt ys not schapyn worth a morseil of brede;

Ther ys to moche cloth, yt weys as ony lede;

I xall goo & mende yt, ellys I wyll lose my hede:

Make space, sers! lett me go owte!

[*Exit.*<sup>5</sup>] 694

<sup>1</sup> solde MS., tolde M.

<sup>2</sup> mow M.

<sup>3</sup> MS. Carici.

<sup>4</sup> '[Name of Manor] *Curia generalis tenta ibidem*,' &c., the general heading of the record of Manorial-Court proceedings.—J. Herbert.

<sup>5</sup> M.

(101)

MYSCHIEFF. Mankynde, cum hether! God sende yow þe gowte!

3e xah goo to ah þe goode felouse in þe cuntre a-boute;  
On-to þe goode wyff, when þe goode man ys owte.

"I wyH," say 3e!

Mankind  
agrees

MANKYNDE. I wyH, ser. 698

NEW-GYSE. There arn but sex dedly synnys: lechery ys non,  
as yt may be verefyede be ws brethellys euerychon:

to rob, steal,  
and kill,

3e xah goo robbe, steH, & kyH, as fast as ye may gon.

"I wyH," sey 3e!

M[ANKYNDE]. I wyH, ser. 702

(102)

NOW-A-DAYS. On Sundays, on þe morow, erly be tyme,

3e xah with ws to þe alle-house erly, to go dyne,

to give up  
church-  
services,

A[nd]<sup>2</sup> for-ber masse & matens, owres & prime.

"I wyH," sey 3e!

M[ANKYNDE]. I wyH, ser. 706

and wear a  
dagger to  
cut folks'  
throats.

MYSCHIEFF. 3e must haue be yowur syde a longe 'da pacem,'

As trew men ryde be þe wey, for to on-brace þem;

Take þer money, kytt þer throtes! thus ouer-face þem:

"I wyH," sey 3e!

MANKYNDE. I wyH, ser. 710

(103)

NOUGHT [*re-entering*]. Here ys a joly jakett! how sey 3e?

NEW-GYSE. Yt ys a goode jake of fence<sup>3</sup> for a mannys body.

Hay, doog! hay, whoppe! whoo! go yowur wey lyghtly!

3e are weH made for to ren.

714

Mischief-spies  
Mercy,

MYSCHIEFF. Tydyngis, tydyngis! I haue a-spyede on!

Hens with yowur stuff! fast we were gon!

I be-schrew þe last xah com to hys homl.

Amen!

[dicant omnes. 718

(104)

who warns  
Mankind  
against his  
bad fellows.

MERCY [*re-entering*]. What, how, Mankynde! fle þat fely-  
schyppe, I yow prey!

MANKYNDE. I xah speke with [þee] a-noþer tyme; to morn, or  
þe next day.

<sup>1</sup> leaf 181.

<sup>2</sup> And M.

<sup>3</sup> iake[tt] of s(er)u[i]ce M.

We xall goo forth to-gether, to kepe my faders 3er-day :

A tapster, a tapster ! stow, statt, stow ! 722

MYSCHEFF. A myscheff go with here ! I haue a foull fath.

Hens, a-wey fro me ! or I xall be-schyte yow all.

NEW-GYSE. What, how ! ostler, hostler ! lende ws a foot-baill ! *New-gyse asks for a football.*

Whoppe, whow ! a-now, a-now, a-now, a-now ! [*Exeunt.*] 726

## [SCENE III.] (105)

## Scene III.

MERCY. My mynde ys dyspersyde ; my body tir-trymmelyth as  
þe aspen leffe ;

*Mercy*  
*mourns*

The terys xuld trekyth down by my chekys, were not yowur  
reuerrence ;

yt were to me solace, þe crueh vysytacyon of deth.

With-out rude be-hauer, I kan[not]<sup>1</sup> expresse þis inconuenyens ;

Wepyng, sythyng, & sobbyng, were my sufficyens ; 731

All naturaH nutriment, to me, as caren, ys odybuH ;

My inwarde affliccyon 3eldyth me tedyouse wñ-to yowur  
presens ;

I kan not bere yt ewynly, þat mankynde ys so flexibull. 734 *over man's*  
*inconstancy.*

## (106)

Man on-kynde, wher-euer þou be ! for all þis world was not  
apprehensyble *He could not*  
*clear his*  
*original sin*

To dyscharge þin orygynall offence, thraldam & captyuyte,

TyH Godis own welbelouyde son was obedient & passyble ;

Euery droppe of his bloode was schede to purge þin iniquite. *till Christ*  
*shed His*  
*blood for*  
*him.*

<sup>2</sup>I dyscomende & dysalow þis oftyn imutabylyte ; 739

To euery creature þou art dyspectuose & odyble.

Why art þou so on-curtess, so inconsyderatt ? A-lasse ! who ys  
me !

As þe fane þat turnyth with þe wynde, so þou art conuerty- *Yet he turns*  
*like a*  
*weathercock.*  
ble. 742

## (107)

In trust ys treason ; þis promes ys not credyble ;

Thys peruersyose ingratytude, I can not rehers. *He is per-*  
*versely un-*  
*grateful.*

To go ouer to all þe holy corte of hewyn, þou art despectyble,

As a nobyH versyfyer makyth mencyon in þis verse :

'Lex & natura, *Christus* et<sup>3</sup> omnia iura

Damnans in-gratum ; lugetur eum fore natum.' 748 *All heaven*  
*despises him.*

<sup>1</sup> not M.

<sup>2</sup> leaf 131, back.

<sup>3</sup> Kittredge ; sit MS.

(108)

Mercy prays  
the Virgin to  
pity Man-  
kind.

O goode Lady, & Moþer of Mercy, haue pety & compassyon  
Of þe wrechydnes of Mankynde, þat ys so wanton & so frayH!  
Lett Mercy excede Justice, dere Moþer! a[d]mytt<sup>1</sup> þis supply-  
cacyon),  
'Equyte to be leyde ouer party, & mercy to prevayH.' 752

(109)

He's been  
perverted by  
New-guise,  
&c.

To sensuaH lyvynges ys reprouable, þat ys now-a-days,  
As be þe comprehension of þis mater yt may be specyfyede.  
New-gyse, Now-a-days, Nought, with þer allectuose ways  
They haue pervertide Mankynde, my swet sun, I haue welH  
espyede. 756

(110)

But Mercy  
will rescue  
him.

A! with þes cursyde caytyfs,<sup>2</sup> and I may, he xah not long  
indure.  
I, Mercy, hys father gostly, wyH procede forth, & do my  
propyrte.  
Lady, helpe! þis maner of lyvynges ys a detestabulH plesure,  
'Vanitas vanitatum,' ah ys but a vanyte. 760

(111)

He calls for  
Mankind.

Mischief and

Mercy xah neuer be convicte of his oncutes condycyon);  
With wepynges terys, be nyzte & be day, I wyH goo, & neuer  
sesse.  
Xah I not fynde hym? yes, I hope. Now Gode be my proteccyon!  
My predylecte son, wher be ye? Mankynde! vbi es? 764  
MYSCHIEFF [re-entering, with his fellows]. My prepotent father,  
when 3e sowpe, sowpe owt yowur messe.  
3e are ah to-gloryede<sup>3</sup> in yowur termys; 3e make many a  
lesse.  
WyH 3e here? he cryeth euer 'Mankynde! vbi es!' 767

(112)

New-guise  
chaff Mercy.

NEW-GYSE. Hic hyc! hic hic! hic hic! hic hic!  
þat ys to say, here! here! here! ny<sup>4</sup> dede in þe cryke.  
yf 3e wyH haue hym, goo, & syke, syke, syke!  
Syke not ouer longe, for losynges of yowur mynde! 771

<sup>1</sup> a[d]mytt M.

<sup>2</sup> MS. cayftys.

<sup>3</sup> to-glosyede M.

<sup>4</sup> ny, Kittredge. M., MS. my.

(113)

Now-a-days. Yf 3e wyH haue Mankynde,—how, domine, domine, *Now-a-days*  
domine!—

3e must speke to þe schryue for a 'cepe coppus,'<sup>1</sup>

Ellys 3e must be fayn to retorn with 'non est inventus.'

How say 3e, ser? my bolte ys schott.

775

Nought. I am doyng of my nedynge: be ware how 3e schott! *and Nought*  
*join in.*

<sup>2</sup>Fy, fy, fy! I haue fowH a-rayde my fote.

Be wyse for schotyng with yowur takylls, for, Gode wott,

My fote ys fowly ouer-schett.

779

(114)

MYSCHEFF. A parlement! a parlement! cum forth, Nought,  
be-hynde!

A counsell be-loue! I am a-ferde Mercy wyH hym fynde.

How say 3e? & what sey 3e? how xall we do with Mankynde?

*They fear  
that Mercy  
will find  
Mankind.*

NEU-GYSE. Tysche! a flyes weynge! wyH 3e do weH?

783

He wenyth Mercy were honge for stelyng of a mere.

Myscheff! go sey to hym þat Mercy sekylh euerywere;

He wyH honge hym self, I wndyrtake, for fere.

MYSCHEFF. I assent þer-to; yt ys wyttly seyde, & weH.

(115)

Now-a-days. I-wyppe yt in þi cote; a-non yt wer' don.

Now, Sent Gabryell's modyr saue þe clopes of þi schon!

AH þe bokys in þe worlde, yf þei hade be wndon,

Kowde not a counselde ws bett.

791

[hic exit MYSCHEFF, [and re-enters with MANKIND.]

MYSCHEFF. How, Mankynde! cum & speke with Mercy! he ys  
here fast by.

*Mischief  
fetches him  
in.*

MANKYNDE. A roppe, a rope, a rope! I am not worthy.

MYSCHEFF. A-non, a-non, a-non! I haue yt here redy;

With a tre also þat I haue gett.

795

(116)

Holde þe tre, Now-a-days! Nought, take hede, & be wyse!

NEU-GYSE. Lo, Mankynde! do as I do: þis ys þi new gyse.

gyff þe roppe just to þy<sup>3</sup> neke: þis ys myn a-vyse.

MYSCHEFF. Helpe þi sylff, Nought! lo, Mercy ys here!

799

He skarylh ws with a bales<sup>4</sup>; we may no lengere tary.

<sup>1</sup> cape corpus M.

<sup>2</sup> leaf 132.

<sup>3</sup> MS. pye, thy M.

<sup>4</sup> balef M. 'bales' is a rod, a scourge.

NEW-GYSE. qweke, qweke, qweke! a-lass, my thrott! I bo-  
schrew yow, Mary!

A, Mercy! Crystis copyde curse go with yow, & sent Dauy!

A-lasse, my wesant! 3e wer sumwhat to nere. 803

[Exiant. [MANKIND stays.]

(117)

Mercy ap-  
peals to  
Mankind,

MERCY. A-ryse, my precyose redempt son! 3e be to me fuht dare.  
he ys<sup>1</sup> so tymerouse; me semyth hys vytaht spryt doth expy[re].

MANKYNDE. Alasse! I haue be so bestyaht dysposyde, I dare  
not a-pere.

To se yowur solacyose<sup>2</sup> face, I am not worthy to dysyer. 807

(118)

MERCY. Yowur crymynose compleynt wondyth my hert as a  
lance;

and begs him  
to ask for  
Mercy,

Dyspose yowur sylff mekly to aske mercy, & I wyht assent.  
3elde me nethyr golde nor tresure, but yowur humbyht obeysyance,  
The voluntary subieccyon of yowur hert, & I am content. 811

(119)

MANKYNDE. <sup>3</sup>What! aske Mercy 3et onys a-gayn? alas, yt were  
a wyld petycyn!

Ewyr to offend, & euer to aske mercy, 3at ys a puerilite.  
yt ys so abhominabell to rehers my werst<sup>4</sup> transgrecion;

I am not worthy to hawe mercy, be no possibilite. 815

(120)

MERCY. O Mankend, my singler solas, 3is is a lamentabyht excuse.

The dolorus feris<sup>5</sup> of my hert, how 3ei begyn to a-mownte!

and prays  
Christ to help  
him,

O blyssed<sup>6</sup> Ihesu, help 3ou<sup>7</sup> 3is synfuht synner to redeme!<sup>8</sup>

Nam hec est mutacio dextre Excelsi<sup>9</sup>: vertit Impios, & non sunt.

(121)

A-ryse & aske mercy, Mankend, & be associat to me! 820

Thy deth schaft be my hewynesse: alas! tys pety yt schuld  
be 3us.

or he'll be  
lost eternally.

Thy obstinacy wyht exclude [thee]<sup>10</sup> fro 3e glorius perpetuite.

3et, for my lofe, ope thy lyppys, & sey 'miserere mei, Deus!'

<sup>1</sup> MS. ys ys.

<sup>2</sup> solacyose M.

<sup>3</sup> leaf 132, back. This page and the next 3 are in another hand.

<sup>4</sup> MS. wernt or werunt. wylkit M. <sup>5</sup> MS. seris; feris M.

<sup>6</sup> blyssed M., pirasie MS. <sup>7</sup> !MS. <sup>8</sup> reduce, Kittredge. M.

<sup>9</sup> Ps. lxxvi (lxxvii, Engl.), 11. 'hæc mutatio dextere Excelsi.' 'Verte  
impios, et non erunt.'—Prov. xii. 7. <sup>10</sup> the MS.



(122)

MANKEND. The egañ justyse of God wyñ not permytte sych a synfuñ wreeñ

*Mankind*  
fears that his  
restoration is  
impossible.

To be rewyyvd & restoryd a-geyn: yt were Impossible.

MERCY. The justice of God wyñ as I wyñ, as hym sylfe doth  
precyse:<sup>1</sup> 826

Nolo mortem peccatoris, inquit,<sup>2</sup> & yff he wyñ [be]<sup>3</sup> reducible.

(123)

MANKEND. þan, mercy, good Mercy! what ys a man wyth-owte  
mercy?

lytyñ ys our parte of paradyse, were mercy ne were.

Good Mercy, excuse þe ineuytabyñ obieccion of my gostly enemy:

The proverbe seyth 'þe trewth tryith þe sylfe.' alas! I have  
mech care. 831

(124)

MERCY. God wyñ not make 3ow preuy on-to hys last Iugement.  
Justyce & equite xañ be fortyfyd, I wyñ not denye.

*Mercy* com-  
forts him:

Trowthe may not so cruelly procede in hys streyt argument,

But þat Mercy schaff rewle þe mater with-owte controuersys.

*Mercy* will  
prevail.

(125)

Aryse now, & go with me in thys deambulatorye!

<sup>4</sup>Incline yowyr capacite! My doctrine ys conuenient.

<sup>5</sup>Synne not in hope of mercy! þat ys a cryme notary;

To truste ouermuche In a prince, yt ys not expedient.

839

But he is not  
to sin, in  
hope of  
mercy.

(126)

In hope, when 3e syn, 3e thynke to haue mercy: be-ware of þat  
awenture!

The good Lord seyde to þe lecherus woman of Chananè,—

The holy gospell ys þe awtorite, as we rede in scripture,—

"Vade! & iam amplius noli peccare." [Jn. viii. 11]

843

He is to  
think of  
Christ's  
words,

(127)

Cryst præseryd þis synfuñ woman takyn in a-wowtry:

He seyde to here þeis wordis, 'go, & syn no more!'

'Go, and sin  
no more.'

<sup>1</sup> *Preciser*, v.a. déterminer strictement.—Godefroi.

<sup>2</sup> Nolo mortem impii, sed ut convertatur impius a vita sua, et vivat.  
*Ezech. xxviii. 11.*

<sup>3</sup> be M.

<sup>4</sup> MS. My doctrine ys conuenient. Incline yowyr capacite.—M.

<sup>5</sup> leaf 133.

*Mercy bids* So to yow : 'go, & syn) no more !' be-ware of weyn) confidens of  
mercy ; 846

Offend not a prince, on trust of hys fauour, as I<sup>1</sup> seyde before.  
*Mankind ask  
mercy for  
every sin* yf 3e fele your sylfe trappyd in þe snare of your gostly enemy,  
Aske mercy a-non ; be-ware of þe contynnance !  
WhyH a wond ys fresch, yt ys prowyd curabyH be surgery, 850  
þat, yf yt procede ouyrlonge, yt ys cawse of gret grewance.<sup>2</sup>

(128)

*MANKEND.* To aske mercy & to haue, þis ys a lyberaH possesscion).  
Schall þis expedycius petycion) euer be alowyd, as 3e haue in  
syght ?

*while he  
lives.* *MERCY.* In þis present lyfe, mercy ys plente, tyll deth Makyth  
hys dywysion) ;  
[But, whan' 3e be go, vsque ad minimum quadrantem 3e scha[ll]  
rekyn þis ryght. 855

(129)

*Ask, and he  
shall haue.* Aske mercy, & hawe, whyH þe body with þe sow[l]e<sup>3</sup> hath hys  
annexion) ;  
Yf 3e tary tyll your dyscesse, 3e may hap of your desyre to  
myssa.

*Repent at  
once.* be repentant here ! trust not þe owur of deth ! thynke on þis  
lessun :

*Now is the  
acceptable  
time.* 'Ecce nunc tempus acceptabile ! ecce nunc dies salutis !' 859  
[2 Cor. vi. 2.]

(130)

All þe wertu in þe wor[l]d,<sup>4</sup> yf 3e myght comprehend,  
Your merytis were not premyabyH to þe blys a-bowe,  
Not to þe holest<sup>5</sup> joy of hewyn), of your proper efforte to ascend.  
With Mercy 3e may ; I tell 3ow no fabyll, scripture doth  
prewe.<sup>6</sup> 863

(131)

*Mankind  
yields to  
Mercy's  
appeal.* *MANKEND.* O Mercy, my suatius<sup>7</sup> solas, & synguler recreatory,  
<sup>8</sup> My predilecte specyall ! 3e are worthy to hawe my lowe ;  
For, wyth-owte deserte, & menys supplicatorie,  
3e be compacient to my inexcusabyll<sup>9</sup> reprowe. 867

<sup>1</sup> M. MS. he. <sup>2</sup> MS. ge altered to ce or se. M. <sup>3</sup> sow[l]s M.

<sup>4</sup> wor[l]d M. <sup>5</sup> Qy. MS. lolest or lest M. <sup>6</sup> prove M.

<sup>7</sup> solatius, Kittredge, cf. l. 807. M. <sup>8</sup> leaf 133, back.

<sup>9</sup> inexcusabyll ; inexorable may be better. M.

(132)

A! yt swemyth my hert, to thynk how on-wysely I hawe wrought. *Mankind bewails his errors.*

Ytiuilly, þat goth invisibele, hynges hys nett be-fore my eye,  
And, by hys fantastical visionys, sedociously<sup>1</sup> sowght,  
Be New-gyse, Now-a-dayis, Nowght, causyd me to obey. 871

(133)

MERCK. Mankend, 3e were obliuyows of my doctrine manyterye: *Mercy warns him against*  
I seyð be-fore, Titiuilly wold a-say yow a bronte;  
Be-ware fro hens-forth of hys fablys delusory!  
þe prowerbe seyth / 'Jacula prefata minus ledunt.' 875

(134)

3e hawe iij aduersaryis / he ys master of hem all,  
That ys to sey, the dewell, þe world, þe flesch & þe Fell; *the World,*  
the New-gyse, Now-a-dayis, Nowgth, þe 'world' we may hem  
call;  
& propy[r]lly Titiuilly syngnyfyes the fend of helle; 879 *the Devil,*

(135)

the flesch,—þat ys, þe vnclene concupiscens of 3our body:— *and the Flesch,*  
these be your iij gostly enmyis, in whom 3e hawe put 3our  
confidens. 881  
þei browt 3ow to Myscheffe, to conclude 3our temperall glory,  
As yt hath be schewyd before þis worschyp[f]yll<sup>2</sup> audiens. *who've brought him to grief.*

(136)

Remembyr how redy I was to help 3ow: fro swheche I was not  
dangerus;  
Wherfore, good sunne, abstayne fro syn euer-more after þis! *He is to abstain from sin.*  
3e may both saue & spyll yowur sowle, þat ys so precyus;  
'libere welle, libere welle!' <sup>3</sup> God may not deny, I-wys. 887

(137)

Beware of Titiuilly with hys net, & of all his enuyus<sup>4</sup> wiH, —  
Of 3our synfuH delectacion þat grewyth 3our gostly substans.  
3our body ys 3our enmy; let hym not hawe hys wyH! *Mercy*  
Take 3our lewe whan 3e wyH! God send 3ow good per-  
seuerans! 891

<sup>1</sup> sedulously M.      <sup>2</sup> schewyd this worschypfull M.<sup>3</sup> MS. Libere welle liebere welle, *corr. by Kittredge.* M.<sup>4</sup> Possibly ennius. M.

## (138)

blesses [MANKYNDE.]<sup>1</sup> <sup>2</sup>Syth I schall departe, blyse me, fader, her!  
þen I go.

God send ws all plente of hys gret mercy!

MERCY. *Dominus custodi[a]t te*<sup>3</sup> ab omni malo!

Mankind.

In nomine Patris, & Filij, & Spiritus Sancti. Amen! 895  
[hic exit Mankende.]

Epilog.

(139) (*Epilog.*)

Wyrsclep[f]yll sofereyns! I hawe do my propirte:

Mankind is  
dellverd.

Mankynd ys deliuered by my suerall<sup>4</sup> patrocynye.

God preserue hym fro all wyckyd captiuite,

And send hym grace, hys sensuall condicions to mortifye! 899

## (140)

Hearers,  
examine  
yourselves!

Now, for hys lowe þat for vs receywyd hys humanite,

Serche<sup>5</sup> your condicyons with dew examinacion!

thynke & remembyr, þe world ys but a wanite,

as yt ys prowyd daly by d[i]uerse transmutacyon.<sup>6</sup> 903

## (141)

God grant  
you eternal  
life!

Mankend ys wrechyd; he hath sufficyent prowē;

There-fore God [kepe]<sup>7</sup> þow all '*per suam misericordiam*,

þat ye may be pleyseris<sup>8</sup> with þe angellis a-bowe,

And hawe to þowr porcyon '*vitam eternam*.' Amen! 907

## Fynis.

[In another very faint hand (see the end of '*Wisdom*,' p. 73).

<sup>9</sup>O liber, si quis cui constas<sup>10</sup> forte queretur,

Hyngham, quem monacho dices, super omnia consta[s].]

<sup>1</sup> [Mank.] M. <sup>2</sup> leaf 134. <sup>3</sup> custodi[a]t te M. MS. custodit ac.

<sup>4</sup> ? MS. suerall (several, individual). Kittredge suggests special. M.

<sup>5</sup> Serche M., Serge MS. <sup>6</sup> mutacyon M. [kepe] M.

<sup>8</sup> Perhaps partakers M.

<sup>9</sup> This is almost entirely effaced, and illegible.—E. M.

<sup>10</sup> Kittredge M., consta MS.

[For the later writing at the back of leaf 134, see below, p. 74.]

## II.

# A Morality of Wisdom, Who is Christ.

How Lucifer tempts the Mind, Will, and Understanding  
of Man to sin.

In 8-line stanzas: Scene I, *abab, bcbe*; Scenes II, III, and IV, *aaab, aaab*.  
Some stanzas are ryme-linkt with their followers, as *abab, bcbe—cdcd, dede*.

[THE NAMES OF THE PLAYERS, as they come on.]

[*Wysdam of Christ*, p. 35, 68, 70.

*Anina, or the Soul*, p. 36, 68.

*Anina's Five Wyttes, as Five Vergynes*, p. 41, 70.

*The 3 Powers of every Christian Soul*—

*Mynde*, p. 41, 46, 48, 70.

*Wylle*, p. 41, 46, 48, 70.

*Vnderstondyng*, p. 41, 46, 48, 70.

*Lucyfer*, p. 46, 48, 52.

*A shrewd Boy*, p. 53.

*Mind's 6 Retainers: Indignacion, Sturdynesse, Malyce, Hastynesse,*

*Wreche, Discorde, and (7) Mayntennance*, p. 58.

*Understanding's 6 False Jurors: Wrong, Sleight, Doble nesse, Falsed, Ravyne, Disceyte, and (7) Perjury*, p. 59.

*Will's 6 Women: 3 disguised as Gallants, and 3 as Matrons*, p. 60.

*Mynstrells: Trumpes*, p. 58; *a Bagpype*, p. 59, *a Hornepype*, p. 60.

*Six small Boys in the lyknes of Devylls*, p. 65, 67.]

## [SCENE I.]

Scene I.

<sup>1</sup> Fyrst enteryde Wysdome in a Ryche purpuh clothe of golde,  
[with a mantyll of the<sup>2</sup>] same ermynnyde within, hawynge  
a-bowt hys neke a [ryall hode furred<sup>3</sup>] with Ermyne; wp-on hys  
hede, a cheweler with browys, a berde of golde [of Sypres<sup>4</sup>]  
Curlyed,<sup>5</sup> a Ryche Imperyah Crown per-wp-on, sett with precyus  
stonys [& per<sup>4</sup>]lys. In hys leyfte honde a balle of gold with  
a cros per-wpp-on, and in [hys] Ryght honde a Regah scheptur,  
thus seyenge:

Enter  
Wysdom.

(1)

Wysdom. Yff 3e wyh wet þe propyrte

Ande þe resun of my nayme imperyah,

I am clepyde of hem þat in erthe be,

'Euerlastynge Wysdom' to my noblé<sup>6</sup> egaffe;

4 My name is  
Everlasting  
Wisdom.

<sup>1</sup> Macro MS., no. 5, art. 3, leaf 98. <sup>2</sup> Words effaced in the Macro MS.;  
here supplied from the *Digby Plays*, E. E. T. S. Extra Series LXX, p. 159.

<sup>3</sup> curled D.

<sup>4</sup> riche Stonys and perlys D.

<sup>5</sup> nobley D.

The Wisdom  
exists in each  
person of the  
Trinity,

Wyche name acordyt best in especyall,  
• And most to me ys conveyent.  
Añ-thow eche persone of þe trinyte be wysdam eternañ,  
And añ thre, on) euerlastyng wysdome to-gedyr present, 8

(2)

yet the name  
is specially  
applied to the  
Son, who is  
both God and  
Man.

Neuer-þe-les, for-as-moche as wysdom ys propyrlly  
Applyede to þe sune<sup>1</sup> by resune,  
And also yt fallyt to hym) specyally,  
By-cause of hys hye generacion, 12  
Therfor þe belowyde sone hathe þis sygnificacion  
Custommaly<sup>2</sup> 'Wysdom,' nowe Gode, now man,  
Spows of þe chyrche, & wery<sup>3</sup> patrone,  
Wyffe of eche chose sowle: thus Wysdom be-gane. 16

—  
Enter the  
Soul.  
—

Here entrethe Anima as a mayde, in a wyght clothe of golde  
gy[n]tely purfyled with menyver, a mantyñ of blake, per-wppe-  
on) a cheuele[r] lyke to Wysdom, with a ryche chappetelot lasyde  
be-hynde, hangyng do[wn] with ij knottis of golde & syde  
tasselys, knelyng down to Wysdom, thus s[eyenge]:

(3)

The Soul  
kneels to  
Wisdom,  
  
and says  
she's desird  
him for her  
Lover,

and lovð  
him as her  
Light.

[ANIMA]. "Hanc amauit et exquisiuit;"  
Fro my yougthe,<sup>4</sup> thys haue I sowte,  
To haue to my spowse most specyally;  
For a loue of yowur schappe am I wrowte. 20  
A-boue añ hele & bewty þat euer was sowght,  
I haue louyde Wysdom, as for my lyght,  
For añ goodnes with hym) ys<sup>5</sup> broughte.  
In<sup>7</sup> wysdom I was made añ bewty bryghte. 24

(4)

Wisdom says  
he is brighter  
than the sun  
and stars,

and is the  
image of  
God.

Off yowur name, þe hye felycyte,  
No creature knowyt full exposycion.  
WYSDOM. 'Sapiencia, specialior est sole:'  
I am foundon) lyghte with-owt comparyson, 28  
off sterrys a-boue añ þe dysposicion,  
Forsothe, of lyght þe very bryghtnes,  
Merowr of þe dyvyne domynacion,  
And þe Image of hys goodnes. 32

<sup>1</sup> son D.<sup>2</sup> Customably D.<sup>3</sup> verray D.<sup>4</sup> leaf 99. 98, back, is drawn and scribbled on.<sup>5</sup> yougthe D., thowte M.<sup>6</sup> he.<sup>7</sup> In D., I M.

## (5)

Wisdom ys bettur þan aȝt worldly<sup>1</sup> precyosnes;  
 And aȝt þat may dysyryde be,  
 Is not in comparyschon to my lyknes;  
 The lengthe of þe yerys in my ryȝt syde be,  
 Ande in my lefte syde, ryches, ioy & prosperyte:  
 lo, þis ys þe worthynes of my name!  
 ANIMA. A, Soueren Wisdom! yff yowur benygnyte  
 Wolde speke of loue, þat wer a gmc.

36 Length of  
years is on  
his right  
side;  
and on his  
left, riches  
and joy.

40

## (6)

WYSDOM. <sup>2</sup>Off my loue to speke, þat<sup>s</sup> ys myrable,  
 Be-holde now, sowh, with joyfuȝt mynde,  
 How louely I am, how Amyable,  
 To be halyde & kyssyde of man-kynde.  
 To aȝt clene sowlys I am fult hende,  
 And euer present, wer þat þey be;  
 I loue my lovers with-owtyn ende,  
 That þer loue haue stedfast in me.

Wisdom  
speaks of his  
Love:

44

He is gracious  
to all pure  
souls.

48

## (7)

The prerogatyff of my loue ys so grett,  
 þat wo tastyt<sup>4</sup> þer-of þe lest droppe, sure,  
 Aȝt lustis & lykyngis worldly xah<sup>5</sup> lett;  
 They xah<sup>5</sup> seme to hym fylthe and ordure,  
 They þat of þe hewy burthen of synne hathe cure,  
 My loue dyschargethe & purifyethe clene,  
 It strengtheth þe mynde, þe sowh makyt pure,  
 And yewyt Wisdom to hem þat perfyȝhte bene.  
 Who<sup>6</sup> takyt me to spowse, may verily wene—  
 Yff a-boue aȝt thyngs he<sup>7</sup> loue me specyally—  
 That rest & tranqwylyte he xah sene,  
 And dey in sekyrnes of joy perpetuallē.

The least  
drop of his  
love makes  
folk quit ain.

52

56

They who  
wed him  
shall have  
perpetual joy.

60

## (8)

The hye<sup>8</sup> worthynes of my loue,  
 Angeȝt nor man can tell playnly;  
 Yt may be felt from experyens<sup>9</sup> a-boue,  
 but not spoke ne tolde, as yt ys verily;

64

<sup>1</sup> worldly D., worldly worldly M. <sup>2</sup> leaf 99, back. <sup>3</sup> it D.

<sup>4</sup> tast D. <sup>5</sup> shall D. (and so generally). <sup>6</sup> Who D, wo M.

<sup>7</sup> þe M., ye D. <sup>8</sup> hey loue of my D. <sup>9</sup> in experience from D.

What wretch  
exists that  
doesn't love  
this enduring  
Love?

The Godly lone, no creatur' can' specifyfe ;  
What wretch is, that louyth not this love,<sup>1</sup>  
<sup>2</sup> þat louyt hys louers euer so tendyrly,  
That hys syght from' them neuer can remowe.

68

(9)

What return  
can man  
make for this  
love?

ANIMA. O worthy spowse, and soueren fayer,<sup>3</sup>  
O swet Amyke, owur ioy, owur blys !  
To yowur loue, wo<sup>4</sup> dothe repeyer,  
Ah felcycyte yn þat creatur' ys :  
Wat may I yeue yow ageyn' for þis ?  
O creator, louer of yowur creatur' ?  
Though be owur freelte we do a-mys,  
Yowur grett mercy euer sparyth reddur.

72

76

(10)

Wisdom asks  
for Sou's  
heart and  
obedience,

A, soueren Wysdom, *sanctus sanctorum* !  
Wat may I yeue to yowur most plesaunce ?  
WYSDOM. Fili ! prebe michi<sup>5</sup> cor tuum !  
I aske not ellys of all þi substance :  
Thy clene hert, þi meke obeysance,  
yeue me þat, & I am contente.

[Proc. xxiii. 26]

80

ANIMA. A ! soueren joy, my hertis affyance !  
The fervowr' of my loue to yow I present,<sup>6</sup>

84

(11)

conformity  
of her will  
to his.

That mekyt my herte, yowur loue so ferwent,  
Teche me þe scolys of yowur dyvynyte !  
WYSDOM. Dysyer not to sauour in cunnynge to excellent,  
But drede & conforme yowur wyth to me,  
For yt ys þe heelfull dyscepylyne þat in Wysdom may be,  
The drede of God, þat ys begynnynge ;  
The wedis of synne, þat<sup>7</sup> makyt to flee,—  
And swete wertuus herbys in þe sowth sprynge.

88

92

(12)

She can know  
him

by knowing  
herself.

ANIMA. <sup>8</sup>O endles Wysdom ! how may I haue knowynge  
Off þi Godhede incomprehensyble ?

WYSDOM. By knowynge of yowur sylff, 3e may haue felynge  
Wat Gode ys in yowur sowle sensyble ;

96

<sup>1</sup> What . . . love D., om. M.<sup>2</sup> leaf 100.<sup>3</sup> fayrs D., father M.<sup>4</sup> who D.<sup>5</sup> michi D.<sup>6</sup> represente D.<sup>7</sup> it D.<sup>8</sup> leaf 100, back.



The more knowynge on this, & be passyble,  
þe more verly 3e xal God knowe.

ANIMA. O soueren Auctour, most credyble!

Yowur lessun I attende, as I owe,

100 The Soul (of Man)

(13)

I þat represent here þe sowH of man,

Wat ys a sowH, wyH 3e declare?

WYSDOM. Yt ys þe ymage of Gode, þat aH be-gan;

And not only ymage, but hys lyknes 3e are.

104 asks what a soul is. Man's Soul is the Image of God,

Off aH creaturis, þe fayrest 3e ware,

In-to þe tyme of Adamys offence.

ANIMA. Lorde! sythe we, thy sowlys þat nowt wer þer,

Wy<sup>1</sup> of þe fyrst man bye we þe vyolence?

108 and inherits Adam's punishment

(14)

WYSDOM. For euery creatur þat hath ben, or xal,

Was in natur of þe fyrst man, Adame,

Off hym takynge þe fylthe of synne orygynal,

For of hym aH creaturis cam.

112 because it's of Adam's nature,

Than, by hym, of reson 3e haue blame,

And be made þe brondis of helþe

Wen<sup>2</sup> 3e be bore fyrst of yowur dame.

a brand of hell,

3e may in no wyse in hewyn dwell,

116

(15)

<sup>3</sup>For 3e be dysvyguryde<sup>4</sup> be hys synne,

Ande dammyde to derknes from Godis syghte.

ANIMA. How dothe grace þan ageyn be-gynne?

Wat reformythe þe sowH to hys fyrste lyght?

120 and damnd to darkness. It's re-form'd by Wisdom,

WYSDOM. Wysdam, þat was Gode & man ryght,

Made a full sethe to þe fadyr of hewyn,

By þe dredful deth, to hym was dyght;

Off wyche dethe, spronge þe sacramentis sevynd;

124 who made full satisfaction to God. From his death sprang the 7 Sacramenta.

(16)

Wyche sacramentis, aH synne wasche a-wey:

Fyrst, bapteme<sup>5</sup> clensythe synne orygynal,

And reformyt þe sowH, in feythe verray,

To þe glorys lyknes of Gode eternal,

128 1. Baptism, which cleanses the soul.

<sup>1</sup> Why D.

<sup>2</sup> When D.

<sup>3</sup> leaf 101.

<sup>4</sup> disfigured D.

<sup>5</sup> bapteme M.

Ande makyt yt as fayer tur<sup>1</sup> can spee<sup>2</sup> aH  
 As yt neuer dyfflowly<sup>3</sup> had be,  
 Ande ys Crystis own specyall,  
 Hys restynge place, hys plesant see. 132

(17)

In a Soul are  
 2 parte:

ANIMA. In<sup>1</sup> a sowle, wat<sup>2</sup> thyngis be,  
 By wyche he hathe hys very knowynge?

1. Sensuality  
 or fleshly  
 feeling,  
 which the 5  
 Wits serve.

WYSDOM. Tweyn partyes: þe on<sup>3</sup>,<sup>4</sup> sensualyte,  
 Wyche ys clepyde þe flechly felynge;  
 The v. owtewarde wyttis to hym be serwyng,  
 Wan þey be not rewlyde ardynatly;  
 The sensualyte þan, with-owt lesynge,  
 Is made þe ymage of synne, then of hys foly. 136 140

(18)

2. Reason,  
 the image of  
 God,

by which  
 God knows  
 who serve  
 him;

'The other parte, þat ys clepyde 'resone,'  
 Ande þat ys þe ymage of Gode properly,  
 For by þat, þe sowle, of Gode hathe conycion,  
 And be þat, hym serwyte & louevyt duly. 144  
 Be þe neyther parte of reson, he knowyt dyscretly  
 AHeerthely thyngis, how þey xall be vsyde,  
 Wat suffysyth to hys myghtis bodely,  
 Ande wat nedyt not to be refussyde; 148

and man  
 knows what  
 things to  
 use.

(19)

These 2 parte  
 of the Soul  
 typify black  
 and white  
 dress.

Every soul  
 is black from  
 sin,

and White  
 by reason;

Thes tweyn do sygnifye  
 Yowur dysgysynge & yowur a-ray,  
 Blake & wyght, fowle & fayer, verely;  
 Euery sowle her,—þis ys no nay,—  
 'Blake,' by sterynge of synne, þat cummyth aH day,  
 Wyche felynge cummythe of sensualyte;  
 Ande 'wyght,' by knowenge of reson veray  
 Off þe blyssyde infenyte deyte. 152 156

(20)

and is both  
 foul and fair.

Thus a sowle ys bothe fowle & fayer:  
 Fowle as a best, be felynge of synne;  
 Fayer as a angeth, of hewyn þe ayer,<sup>5</sup>  
 By knowynge of Gode, by hys reson with-in. 160

<sup>1</sup> In D., I M.

<sup>2</sup> what D.

<sup>3</sup> on is the D.

<sup>4</sup> leaf 101, back.

<sup>5</sup> hayr D.

ANIMA. Than may I sey thus, & be-gynne

With v. prudent vyrgyns of my reme ;

Then, be þe v. wyttis of my sowh with-inne,

'Nigra sum, sed<sup>1</sup> formosa, filia[e] Jerusalem.' [Cant. i. 4.] 164

<sup>2</sup> Her enteryd v vyrgynes with [white]<sup>3</sup> kertylls & mantelys, Five Virgins  
in white,  
enter.  
with cheu[elers] & chapelettis, and synge 'Nigra sum, sed  
formosa, filia[e] Jerusalem, si[cut] tabernacula Cedar, & sicut  
palles Salamonis.'

## (21)

ANIMA. The daughters of Jerusalem me not lake

For þis dyrke schadow I bere of humanye,

That, as þe tabernacul of Cedar, with-owt, yt ys blake,

And with-Ine as þe skyn of Salamone, full of bewty. 168

'Quod fusca sum, nolite considerare me,

Quia decolorauit me sol Iouis.' [Cant. i. 5.]

WYSDOM. Thus aþ þe sowlys þat in þis lyff be,

Stondynge in grace by lyke to thys. 172

The Soul  
says she's  
dark outside,  
but beautiful  
within.

Wisdom ex-  
horts the  
Five Wits

## (22)

'A! *quinque prudentes!* yowur wyttis fyve

Kepe yow clene, & ȝe xah neuer deface ;

Ye, Godis ymage [n]euer xah ryve ;

For þe clene sowh is<sup>4</sup> Godis restynge place. 176

Thre myghtis, euery cresten sowh has,

Wyche bethe applyede to þe trinyte.

I MYNDE. Ah thre, her, lo, by-for yowur face !

Mynde.

WYLL. Wyh.

WNYRSTONDYNGE. Ande Vnderstondynge, we thre. 180

to keep pure.

Every Soul  
has 3 Powers ;

I. Mind, {et,

II. Will, and

III. Under-  
standing.

## (23)

WYSDAM. Ȝe thre, declare þan thys,

Yowur syngnyfycacon & yowur propyrte !

MENDE. <sup>5</sup>I am Mynde, þat in þe sowle ys

[The veray fygure of þe deyte,]

184

I. Mind is  
the image  
of God.

<sup>1</sup> et D. <sup>2</sup> leaf 102. <sup>3</sup> in white D., w<sup>t</sup> M.

<sup>4</sup> is D., om. M. <sup>5</sup> leaf 102, back.

When Mind  
thinks of  
God's gifts  
to her,

Wen in my self I haue mynde, & æ  
The benefyttis of Gode & hys worthynes,  
How hoß I was mayde, how fayer, how fre,  
How gloryus, how<sup>1</sup> jentyß to hys lyknes,

188

(24)

her insuffi-  
cencie

Thys insyght bryngyt to my mynde  
Wat grates I ought to God<sup>2</sup> a-geyn,  
þat thus hathe ordenyde with-owt ende  
Me, in his blys euer for to regne;  
Than myn insufficyens ys to me peyn,  
That I haue not wer-of to yelde my dett,  
Thynkyng my self, creature most veyn;  
Than, for sorow, my bren I knett.

192

makes her  
knit her  
brows for  
sorrow.

196

(25)

Her falls and  
frailties have  
been so hor-  
rible,

Wen in my mynde I brynge to-gedyr  
þe yerys & dayes of my synfulnes,  
The sustabulnes of my mynde hedyr & thedyr,  
My oreble fallynge & freehnes,  
My-self ryght nought; than I confes,  
For by my-self I may not ryse  
With-owt specyall grace of Godis goodnes:  
Thus mynde makyt me me-self to dyspysce.

200

204

(26)

that in God  
only can she  
find comfort.

I seke & fynde no-wei comfote,  
But only in Gode, my creatur;  
Than on-to hym I do resorte,  
Ande say, 'haue mynde of me, my sauowur!'  
<sup>3</sup>Thus mynde to mynde bryngyth þat fawowre;  
Thus, by mynde of me, Gode I kan know;  
Goode mynde of Gode, yt ys þe fygyre;  
Ande thys mynde to haue, all crysten ow.

208

212

(27)

If. Will is the  
likeness of  
the Godhead.

WYLL. And I of þe souß am þe wyß;  
Off þe godhede, lyknes &<sup>4</sup> fygyre.  
Wyt goode wyß, no man may spyß,  
Nor with-owt goode wyß, of blys be sure.

216

<sup>1</sup> & how D.    <sup>2</sup> to God D., om. M.    <sup>3</sup> leaf 103.    <sup>4</sup> and a D.

Wat soule wyH gret mede recure,  
 He must grett wyH haua, in thought or dede,  
 Wertuusly sett with consyens pure,  
 For in wyH stondyt only mannys dede.

220

(28)

WyH, for dede oft ys take ;  
 Therfor þe wyH must weel be dysposyde ;  
 Than þer begynnyt aH grace to wake,  
 Yff with synne yt be not a-nosyde ;  
 Therfor þe wyH must be wyH<sup>1</sup> apposyde ;  
 Or þat yt to þe mevyng yewe consent,<sup>2</sup>  
 The lybrary of reson must be wnclosyde,  
 Ande after hys domys to take entent.

224

Will is oft  
 taken for  
 the deed,  
 and must  
 be well-dis-  
 posed.

228

Before it  
 yields, the  
 Library of  
 Reason must  
 be opened,  
 and its  
 Dooms acted  
 on.

(29)

Owur wyH in Gode must be only sett,  
 And for Gode to do wysly ;<sup>3</sup>  
 Wan gode wyH resythe, Gode ys in ws knett ;  
 Ande he performyt þe dede veryly ;  
 Off hym cummyth aH wyH sett perfyghtly,  
<sup>4</sup>For of owur selff we haue ryght nought  
 But syne, wrechydnes, & foly.  
 He ys be-gynner & gronde of wyH & thought.

232

All good  
 Will comes  
 from God.

236

(30)

Than þis goode wyH seyde be-fore,  
 Ys behoueable<sup>5</sup> to yche creature  
 Iff he cast hym to restore  
 The soule þat he hath take of cure,  
 Wyche of God ys þe fygyre,  
 As longe as þe fygyre ys kept fayer,  
 Ande ordenyde euer for to endure  
 In blys, of wyche ys he þe verry hayer.

240

Every one  
 should have  
 it,

keep it fair,

244

and live in  
 blise.

(31)

WNYRSTONDYNGE. The iij<sup>de</sup> parte of þe soule ys 'wndyr-  
 stondyng ;'

For by wndyrstondyng I be-holde wat Gode ys  
 In hym selff, be-gynnyng with-owt be-gynnyng,  
 Ande ende with-owt ende, þat xal neuer mys.

248

III. Under-  
 standing  
 enables men  
 to see God,

<sup>1</sup> wele D.    <sup>2</sup> consent D., cosent M.    <sup>3</sup> wyfully D.

<sup>4</sup> leaf 103, back.    <sup>5</sup> behouefull D.

In-comprehensyble in hym-self he ys ;  
 Hys werkys in me I kan not comprehende ;  
 and hallow      How xulde I holly hym þan, þat wrought aȝ þis ?      251  
 him.      Thus, by knowynge of me, to knowynge of Gode I assende.

## (32)

Understanding explains      I know in angelys he ys desyderable,  
 God's at-      For, hym to be-holde, þei<sup>1</sup> dysyer souerely ;  
 tributes.      In hys seyntis most dylectable,  
 For in hym þei joy assyduly ;      256  
 In creaturys, hys werkys ben most wondyrly,  
 For aȝ<sup>2</sup> ys made by hys myȝht,  
<sup>3</sup>By<sup>4</sup> wysdom gouernyde most souerely,  
 And hys<sup>5</sup> benygnyte inspyryt aȝ soullys with lyȝht.      260

## (33)

Of aȝ creaturis he ys lowyde souereyn,  
 For he ys Gode of ychē créature,  
 And þey be his peple þat euer xaȝ reynges,  
 In wom<sup>6</sup> he dwellyt as hys tempuȝ sure.      264  
 Wan I, thys<sup>7</sup> knowynge, makē réporture,  
 Ande se þe loue hé hathe for me wrought,  
 yt bryngyt me to loue þat prynce most pure,  
 For, for loue, þat Lorde made a man of nought.      268

## (34)

Thys ys þat loue wyche ys clepyde 'charyte,'  
 For Gode ys charyte, as awtors tellys ;  
 Ande woo ys in charyte, in Gode dwellyt he,  
 Ande Gode, þat ys charyte, in hym dwellys ;      272  
 Thus, wndyrstondynge of Gode compellys  
 To cum to charyte : than have hys lyknes, lo !  
 Blyssyde ys þat sowȝ þat þis speche spellys,  
 'Et qui creauit me, requieuit in tabernaculo meo.'      276  
 [Eccles. xxiv. 12.]

## (35)

Wisdom      WYSDOM. lo ! thes iij myȝhtis in on soule be :      ●  
 shows how      Mynde, wyȝt, & wndyrstondynge.  
 the Soul      By 'mynde,' of Gode þe Fadyr, knowynge haue ye ;      279  
 loves God,      By 'wndyrstondynge,' of Gode þe Sone ye haue knowynge ;  
 by its Mind,      By 'wndyrstondynge,' of Gode þe Sone ye haue knowynge ;  
 Will, and      By 'wndyrstondynge,' of Gode þe Sone ye haue knowynge ;  
 Understand-      By 'wndyrstondynge,' of Gode þe Sone ye haue knowynge ;  
 ing.

<sup>1</sup> thei D., þe M.      <sup>2</sup> aȝ this D.      <sup>3</sup> leaf 104.      <sup>4</sup> By his D.  
<sup>5</sup> be his D.      <sup>6</sup> whom D.      <sup>7</sup> of this D.

- By 'wyH,' wyche turnyt in-to<sup>1</sup> loue brennynge,  
 · Gode þe Holy Gost, þat clepyde ys 'lowe':  
 · Not iij Godis, but onȝ Gode in beynge;  
 · <sup>2</sup>Thus eche clene soule ys symylytude of Gode a-bowe. 284

## (36)

- By 'mynde,' feythe in þe Father haue we;  
 · Hoppe in owur Lorde Jhesu, by 'wndyrstondynge';  
 · Ande be 'wyH,' in þe Holy Gost, charyte:  
     Lo, thes iij pryncypaH wertus of yow iij sprynge; 288  
     Thys þe clene soule stondyth as a kynge;  
 · Ande a-bowe aH þis 3e haue free wyH;  
     Off þat be ware be-for aH thynges,  
     For yff þat perverte, aH þis dothe spyH. 292

From these  
come Faith,  
Hope,  
Charity.

Free-will is  
above all.

## (37)

- Ye haue iij enmyes: of hem be ware!  
     The worlde, þe flesche, & þe fende:  
 Yowur fywe wyttis, from hem 3e spare,  
     That þe sensualyte þey brynge not yow by-hynde;<sup>3</sup> 296  
     No thynges xulde<sup>4</sup> offende Gode in no kynde;  
     Ande yff þer dose þat, þe nether parte of resone  
     In no wys þer-to lende;  
     Than þe ouer parte xah haue fre domynacion. 300

The Soul's 3  
foes are the  
World, the  
Flesh, and  
the Devil.  
From them,  
the 5 Wits  
are to be  
kept.

The lower  
part of  
Reason is to  
be under the  
rule of the  
higher part.

## (38)

- Wan<sup>5</sup> suggestyon to þe mynde doth a-pere:  
 Wndyrstondynge, delyghȝt not 3e<sup>6</sup> þerin!  
 Consent not, WyH, yH lessons to lere!  
     Ande than suche steryngis by<sup>6</sup> no syn;  
     Thei<sup>7</sup> do but purge þe soule wer ys suche contrauersye.  
     Thus in me, Wysdom, yowur werkys be-gynne;  
     FygHȝt, & 3e xah haue þe crown of glory,  
     That euer ys<sup>8</sup> lastynge ioy, to be parteners þer-Inne. 308

Begin your  
works in  
Wisdom,  
and win ever-  
lasting joy.

## (39)

- ANIMA. <sup>9</sup>Soueren Lorde, I am bownde to the!  
 Wan I was nought, þou made me thus gloriu;  
 Wan I perysschede thorow synne, þou sauȝde me;<sup>10</sup>  
 Wen I was in grett pereH, þou kept me, Christus; 312

The Soul  
recounts  
God's good  
deeds to her.

<sup>1</sup> into D., in M.   <sup>2</sup> leaf 104, back.   <sup>3</sup> not to mynde D.

<sup>4</sup> shulde D (and so generally).   <sup>6</sup> the D.

<sup>6</sup> be D.   <sup>7</sup> Thei D., The M.   <sup>8</sup> is euer- D.   <sup>9</sup> leaf 105.

<sup>10</sup> me D., om. M.

Wen I erryde, þou reducyde me, Jhesus ;  
 Wen I was ignorant, þou tawt me truthe ;  
 Wen I synnyde, þou corecte me thus ;  
 Wen I was hewy, þou comfortede by ruthe ; 316

(40)

Wen I stonde in grace, þou holdyste me þat tyde ;  
 Wen I faß, þou reysyst me myghly ;  
 Wen I go wyß,<sup>1</sup> þou art my gyde ;  
 The Soul praises God for his goodness. Wen I cum, þou reseywyste me most louynly ;<sup>2</sup> 320  
 Thou hast a-nyntyde me<sup>3</sup> with þe oyß of mercy ;  
 Thy benefyttis, Lorde, be in-numerable ;  
 Werfor, lawde endeles to þee I crye,  
 Recomendynge me to þin endles powre durable. 324

Here, in þe goynge owt, þe v wyttis synge " tota pulcra es,"  
 &c., they g[oyng] be-for, Anima next, & her folowyng, Wysdom ;  
 & aftyr hym, Mynde, W[yll], & Wndyrstondynge, aß iij in  
 wyght cloth of golde ; cheveleryde, & cr[es]tyde in on<sup>4</sup> sute.

## Scene II.

## [SCENE II.]

Lucifer, in a  
 Devil's Dress  
 over a  
 Dandy's.

And aftyr þe songe entreth Lucyfer in a dewyllys<sup>5</sup> [a]ray, with-  
 owt & with-in, as a prowde galonta, seyng thus on þys wy[se] :

(41)

Lucyfer. Owt harow, I rore, 325  
 For envy I lore,  
 My place to restore,  
 God made Man to take my place. 328  
 God hath mad a man ;  
 AH cum þey not thore,  
 Woode & þey wore,  
 But I'll tempt him. I xaß tempte hem so sorre,  
 for I am he þat syn be-gane. 332

(42)

I was an  
 Angel,

I was a<sup>7</sup> angeß of lyghite ;

Lucyfeer, I hyghit,

Presumynge in God's syght,

but now I'm  
 lowest in  
 Hell.

Werfor I am lowest in heß ; 336

I hate Man,

In reformynge of my place, ys dyghit

Man, whan I haue in<sup>8</sup> most dyspyghit,

<sup>1</sup> wele D.    <sup>2</sup> loungly D.    <sup>3</sup> me D., om. M.    <sup>4</sup> on D., om. M.  
<sup>5</sup> deuely D.    <sup>6</sup> leaf 105, back.    <sup>7</sup> a, om. D.    <sup>8</sup> in D., om. M.



Euer castynge me with hem to fyght;  
In þat hewynly place he xulde not dweH.

340 and 'll stop  
his getting to  
Heaven.

(43)

I am as wyly now as than;  
þe knowynge þat I hade, yet I can);  
I know aH compleccions of a man,  
Wer-to he ys most dysposyde;  
Ande þer-in I tempte ay whan);  
I marre hys myndis to þer<sup>1</sup> wan),  
That whoo<sup>2</sup> ys hym þat<sup>3</sup> God hym be-gan);  
Many a holy man with me ys mosyde.

344 I know his  
weak points,

348 and I'll mar  
him till he's  
woe that God  
made him.

(44)

Of Gode, man ys þe fygure,  
hys symylytude, hys pyctowre,  
Gloryosest of ony creature  
þat euer was wrought,  
Wyche I wyH dysvygure  
Be my fals coniecture;  
Yff he tende my reporture,  
I xah brynge hym to noughH.

Man is God's  
likeness.

352

I'll disfigure  
him, and  
bring him  
to nought.

356

(45)

In þe soule ben iij partyes, I-wys:  
Mynde, WyH, Wndyrstondynge of blys,  
Fygure of þe godhede; I know weH thys;  
Ande þe flesche of man þat ys so changeable,  
That wyH I tempte, as I gees,  
Thow þat I perwert, synne non) ys  
But yff þe soule consent to þis,<sup>4</sup>  
for in þe wyH of þe soule the dedis ben<sup>5</sup> damnable.

The Soul has  
3 parts.

360

I'll tempt  
man's flesh.

364

But as the  
Soul must  
consent to  
evil,

(46)

<sup>6</sup>To þe mynde of þe soule I xah mak suggestyun,  
Ande brynge hys wndyrstondynge to dylectacion,  
So þat hys wyH make confyrmacion;  
than) am I sekyr I-nowe  
That dethe<sup>7</sup> xah sew of damnacion;  
Than) of þe sowH þe dewH hath dominacion:

I'll tempt  
that,

368

and then  
darning  
deeds 'll  
follow.

<sup>1</sup> thei D.<sup>2</sup> wo D.<sup>3</sup> þat, om. D.<sup>4</sup> mys D.<sup>5</sup> ben the dedes D.<sup>6</sup> leaf 106.<sup>7</sup> dede D.

I wyH go make hys examynacion,  
to all þe dewHys of he[ll]<sup>1</sup> I make a-wow. 372

(47)

I'll change  
into a bright  
being,

For,<sup>2</sup> for to tempte man in my lyknes,  
yt wolde brynge hym to grett feerfulness,  
I wyH change me in-to bryghtnes,  
& so hym to be-gy[le],<sup>3</sup> 376

and never  
rest ill I  
defile man's  
soul.

Sen I xal schew hym perfyghtnes,  
And wertu provyt<sup>4</sup> yt wykkydnes;  
Thus wndyr colors all thynges perverse;  
I xall neuer rest tyH the<sup>5</sup> soule I defyle. 380

Her lacyfer dewoydyth, & cummyth in a-geyn as a goodly galant.

Scene III.

[SCENE III.] (48)

The Devil  
bamboozles  
Mind, Will,  
and Under-  
standing.

Mind declares  
he'll follow  
Christ's  
teaching.  
Understand-  
ing says that  
is

sweeter than  
the rose.

MYNDE. My mynde ys euer on Jhesu,  
That enduyde ws with wertu.  
Hys doctrine to sue,  
Euer I purpos. 384

WYNDERSTONDYNGE. My wynderstondynge ys in trow,  
That with feyth ws dyd renew.  
Hys laws to pursew,

ys swetter to me þan sawoure of þe rose. 388

(49)

Will says his  
will is one  
with God's.

WYLL. And my wyll ys hys wyH veraly,  
That made ws hys creaturis so specyallye,  
yeldynge on-to<sup>6</sup> hym laude & glory  
for hys goodnes. 392

Lucifer talks  
to Mind:

Why are you  
all idle here?  
It's the  
Devil's doing.

LUCYFER. Ye fonnyde fathers, founders of foly,  
Vt "quid hic statis<sup>7</sup> tota die ociosi?"  
þe wyH p[er]lyse or þe yt aspye;  
The dewyH hath acumberyde yow exprea. 396

(50)

<sup>8</sup>LUCYFER. Mynde, Mynde, ser! haue in mynde<sup>9</sup> thys!

MYNDE. He is not ydyH, þat with Gode ys.

LUCYFER. No, ser! I prowre weH thys:  
thys<sup>10</sup> ys my suggestyun. 400

<sup>1</sup> helle D. <sup>2</sup> But D. <sup>3</sup> be-gyle D. <sup>4</sup> prove D.

<sup>5</sup> the D. (cut off in M.). <sup>6</sup> yeyldyng vn-to D., to om. M.

<sup>7</sup> From St. Matthew, xx. 6. <sup>8</sup> leaf 106, back.

<sup>9</sup> haue mynde of D. <sup>10</sup> lo this D.

AH thyng<sup>1</sup> hat dew tymes,  
 Prayer, fastyng, labour, aH thes :  
 Wan tyme is not kept, þat dede ys a-mys.  
 be more playnerly to yowur informacion.

There's a  
 time for  
 prayer, and  
 another for  
 work.

404

(51)

Here ys a man þat lywytt wor[l]dly,  
 Hathe wyffe, chylderne, & serwantis besy,  
 And other chargys þat I not specyfye ;  
 Ys yt<sup>2</sup> leeffuH to þis man  
 To lewe hys labour wsyde truly,  
 His chargys perysche,<sup>3</sup> þat Gode gaff duly,  
 Ande yewe hym to preyer & es of body ?  
 Wo-so do thus, with Gode ys not than).

Ought a man  
 who has wife  
 and house,

408 to leave work

and give  
 himself up to  
 prayer ?

412

(52)

Mertha plesyde Gode grettly thore.  
 MYNDE. Ye ; but Mar[i]a plesyde hym moche more.  
 LUCYFER. Yet þe lest hade blys for euer-more :  
 Ys not þis a-now ?  
 MYNDE. Contemplatyff lyff ys sett be-for.  
 LUCYFER. I may not belewe þat in my lore,  
 For God hym selff, wan he was man borre,  
 Wat lyff lede he ? answer þou now !

Did Martha  
 do it ?

416

420

(53)

Was he euer in contemplacion ?  
 MYNDE. I suppos not, by my relacion ;  
 LUCYFER. And aH hys lyff was informacion  
 And example to man :

Did Christ  
 live in con-  
 templation ?

424

Sumtyme with synners he hade conversacion ;  
 Sumtyme with holy also, comunycacion ;  
 Sumtyme he laboryde, preyde ; sumtyme tribulacion ;  
 This was "vita mixta," þat Gode here began ;

Not but with  
 sinners, with  
 good men,  
 in toil and  
 suffering.  
 And his life,  
 men should  
 lead.

428

(54)

Ande þat lyff xulde ye here sewe.  
 MYNDE. I kan not be-lewe thys<sup>5</sup> ys trew.  
 LUCYFER. Contemplatyff lyff for to sewe,  
 Yt ys grett drede ; & se cause why :

Contempla-  
 tive life  
 means

432

<sup>1</sup> thyng D., thngs M.      <sup>2</sup> Is it D., Yt ys M.

<sup>4</sup> leaf 107.      <sup>5</sup> I can beleve that ye say D.

<sup>3</sup> parisch D.

fasting,  
watching,  
flogging,  
silence, tears,

They must fast, wake, & prey, euer new,  
Wse harde lywyng & goyng, with dyscyplene dew,  
Kepe sylence, wepe, & surphettis eschewe;  
Ande yff þey fayth of thys, þey offende Gode hyghly. 436

(55)

folly, despair,  
madness.  
God doesn't  
like this.

Then, be in  
the world,

Wan þey haue wastyde by feyntnes,  
Than febyth þer wyttis, & fallyn to fondnes,  
Sum in-to dyspeyer, & sum in-to madnes;  
Wet yt weh, God ys not plesyde with thys. 440  
lewe, lewe,<sup>1</sup> suche syngler besynes!  
Be in þe worlde! vse thyngis nesesse!  
The comyn ys best expres;  
Who clymyt hye, hys faith gret ys. 444

(56)

do as I tell  
you,

MYNDE. Truly, me seme þe haue reson.  
LUCYFER. Aplye yow then to þis conclusyun.  
MYNDE. <sup>2</sup>I kan make no replicacion,  
<sup>3</sup>your reasons be grete,<sup>3</sup> 448  
I kan not for-gett þis Informacion.  
LUCYFER. Thynke þer-wpp-on, yt ys yowur saluacion!  
Now, & wndyrstondyng wolde haue delectacion,  
Ah syngler deuociouns he wolde lett. 452

(57)

use your wits,  
dress well,  
do many  
deeds,

get riches,  
feed well,  
breed chil-  
dren.

Yowur v. wyttis, a-brode lett sprede!  
Se how comly<sup>4</sup> to man ys precyus wede;  
Wat worschype yt ys to be manfuht in dede;  
þat bry[n]gyt in dominacion. 456  
Off þe symple, what profyght yt to take hede?  
Be-holde how Ryches dystroyt nede:  
It makyt man fayer, hym werkis for to fede;  
& of lust & lykyng commyth generacion. 460

(58)

See the world.

Wndyrstondyng! tendur ye þis informacion?  
WNYRSTONDYNGE. In thys, I fele in manere of dylectacion.  
LUCYFER. A, ha, ser! then þer make a pawssacion;  
Se & be-holde þe worlde a-bowte; 464

<sup>1</sup> lewe, lewe D.

<sup>2</sup> leaf 107, back.

<sup>3-3</sup> your . . D., om. M.

<sup>4</sup> comly D., comunly M.

LytyH thyng suffysyt to saluacion;  
 AH maner synnys dystroyt contryscion;  
 They þat dyspeyer mercy, haue grett compunccion;  
 Gode plesyde best with goode wyH, no dowta.

468

(59)

Therfor, WyH, I rede yow inclyne;  
 Lewe yowur stodyes, þow [þey]<sup>1</sup> ben dywyn;  
 Yowur prayers, yowur penance, of Ipocryttis þe syne,<sup>2</sup>

Leave your  
 studies and  
 penance;

472 enjoy your  
 life!  
 There's no  
 sin in wine  
 and money.

Ande lede a comun lyff;

What synne ys<sup>3</sup> in met, in hale, in wyn!

Wat synne ys in ryches, in clothyng fyne,

<sup>4</sup>AH thyng Gode ordenyde to man to inclyne.

Lewe yowur nyce chastyte, & take a wyff!

476 Have a wife  
 too!

(60)

Bettur ys fayer frut þan fowH pollucion.

What seyth sensualite to þis conclusyon?

WYLL. At<sup>5</sup> þe fyue Wyttyis gyff informacion,

Yt semyth yowur resons be goode.

480

LUCYFERE. The wyH of þe soule hathe fre dominacion;

Dyspute not to moche in þis with reson;

Yet þe nethyr parte to þis taketh sum instruccion,

And so xulde þe ouerparte, but he were woode.

484 Don't bother  
 about Reason.  
 The lower  
 part of it  
 agrees;  
 and so 'ud the  
 upper, if it  
 wasn't mad.

(61)

WYLL. <sup>6</sup>Me seme, as 3e sey, in body & soule,

Man may be in þe worlde, & be ryght goode.

LUCYFER. Ser, [3is,] by Sent Powle!

But trust not þes prechors, for þey be not goode,

488 Don't trust  
 Preachers!  
 They flatter  
 and lie, and  
 are wolves  
 in sheep's  
 clothink.

For þey flatter & lye as þey were woode;

Ther ys a wolffe in a lombys skyn.

WYLL. Ya! I woH no more row a-geyn þe floode;

I woH sett my soule a mery pynne.

492 Will agrees  
 to go in for  
 larks.

(62)

LUCYFER. Be my trowthe, than<sup>7</sup> do ye wyslye;

Gode lowyt a clene sowH & a mery;

A-corde yow iij to-gedyr by,

& ye may not mysfare.<sup>8</sup>

496

<sup>1</sup> tho D. (1 tho' they). <sup>2</sup> signe D.

<sup>3</sup> is D., om. M. <sup>4</sup> leaf 108. <sup>5</sup> As D.

<sup>6</sup> A stanza of Scene I form, *abab, bcbe*, is here put into the *aaab, aaab* of Scenes II and III and IV in *Digby Myst.* p. 155 n.

<sup>7</sup> that D. <sup>8</sup> & ye . . . D, om. M.

So do Mind  
and Under-  
standing.

MYNDE. To þis suggestyon) a-gre we.<sup>1</sup>  
WNYRSTONDYNGE. <sup>2</sup>Delyght þer-In, I haue truly.  
WYLL. And I consent þer-to frelye.

Lucifer backs  
them up;

LUCYFER. A, ser, aH mery þan!<sup>3</sup> away, care! 500

(63)

tells 'em to  
get money,  
and be jolly.

Go in þe worlde; se þat a-bowte;  
Geet goode frely; cast no dowte;  
To þe ryche ye se men lowly loughit;  
Yeue to yowur body þat ys nede, 504

Ande euer be mery; let reueH rowte!  
MYNDE. Ya! ellys I be-schrew my snowte.

They all say  
they will.

WNYRSTONDYNGE. And yff I care, cache I<sup>4</sup> þe gowte!  
WYLL. And yff I spare, þe dewyH me spede! 508

(64)

LUCYFER. Go yowur wey than, & do wysly;  
Change þat syde a-ray!

MYNDE. I yt defye.

They'll have  
girls,

WNYRSTONDYNGE. We woH be fresche, hamp<sup>5</sup> la plu joly!  
FarweH penance! 513

honour,  
glory,  
and lechery,  
in French  
fashion.

MYNDE. To worschypypys, I wyH my mynde a-plye;  
WNYRSTONDYNGE. My wndyrstondyng in worschypypys & glory;  
WYLL. And I in lustis of lechery,  
As was sumtyme gyse of Frawnce, 517  
With wy wyppe: 'FareweH,' quod I; 'þe deuyH ys wppe!'<sup>6</sup>  
[Exeunt. Manet LUCYFER.]

(65)

Lucifer  
chuckles  
over his  
success:

LUCYFER. <sup>8</sup>Off my dysyere, now haue I summe; 520  
Wer onys brought in-to custume,  
Then farweH, consyens! he wer clumme,  
I xulde haue aH my wyH. 523

I've made  
Man's Reason  
deaf and  
dumb;

Resone I haue made bothe deffe<sup>9</sup> & dumme;  
Grace ys owt, & put a-rome;  
Wethyr I wyH haue, he xaH cum.  
So at þe last I xaH hym spyH. 527

<sup>1</sup> me D. <sup>2</sup> leaf 108, back. <sup>3</sup> A ha, ser . . . than, and D.

<sup>4</sup> me D. <sup>5</sup> or hanip, hauip M., and it hape D.

<sup>6</sup> with why wyppe.

Farewell, quod I; the deuyH is vp. D.

<sup>7</sup> Exeuntia D. <sup>8</sup> leaf 109. <sup>9</sup> deffe D., dethe M.

(66)

I xah now stere hys mynde  
 To þat syne made me a fende,  
 Pryde, wyche ys a-geyn kynde,  
 And of synnys hede;  
 So to couetyse he xah wende,  
 For þat enduryth to þe last ende;  
 And on-to lechery, and I may hym rende,  
 Than am I seker þe soule ys dede.

I'll now stir  
 him to Pride.

531

Covetousness,

and Lechery.

535

(67)

That soule, God made in-comparable,  
 To hys lyknes most amiable:  
 I xah make yt most reproviable,  
 Ewyn lyke to a fende of heh.  
 At hys deth I xah a-pere informable,  
 Schewynge hym ah hys synnys abhomynable,  
 Prewynge hys soule damnable,  
 So with dyspeyer I xah hym qweh.

I'll make his  
 Soul, God's  
 likeness,

539

like a Fiend  
of Hell.

543

I'll kill his  
Soul with  
Despair;

(68)

Wyh clennes ys man-kyn,  
 Verely, þe soule, God ys with-in;  
 Ande wen yt ys in dedly synne,  
<sup>1</sup>Yt [is] werely þe deuelys place;  
 Thus, by colours and false<sup>2</sup> gynne,  
 Many a soule to heh<sup>3</sup> I wyh.  
 Wyde to go I may not blyne  
 With þis fals boy: God gyff hym eueh grace!  
 Her he takyt a screwde boy with hym, & goth hys wey,  
 cryenge.

547

and by craft  
 win many  
 from heaven.

551

[SCENE IV.] (69) [Enter MIND.]

Scene IV.

MYNDE. Lo, me here in a<sup>4</sup> new a-ray!

Mind, Will,  
 and Under-  
 standing,  
 glory in their  
 new naughti-  
 nesses.

[. . . . .]

Wyppe wyrre [&amp;] care a-wey!

Far-weh perfeccion!

555

Mind is  
 proud of his  
 new dress.

Me-semyt myself most lykly<sup>5</sup> ay,  
 It ys but honest; no pryde, no nay;  
 I wyh be freshest, by my fay,

For þat a-cordyt with my complexcion.

559

<sup>1</sup> leaf 109, back.<sup>2</sup> and false D., om. M.<sup>3</sup> fro heyne D.<sup>4</sup> a om. D.<sup>5</sup> lykly D., lyghtly M.

(70) [Enter UNDERSTANDING.]

Understand-  
ing is so of  
his dress,  
and money  
got anyhow.

WNDERSTONDYNGE. Ande haue here me, as fresche as yow,

AH mery & mery, & gladē now!

I haue get goode, Gode wott how;

For ioy, I sprynge, I sckyppe;

563

Goode makyt on) mery, to Gode a vowe.<sup>1</sup>

He bids  
Conscience  
farewell.

FareweH, consyens! I know not yow;

I am at<sup>2</sup> eas, hade I inow;<sup>3</sup>

Truthe! on) syde I lett hym slyppe.

567

(71) [Enter WILL.]

Will is jolly  
too.

WYLL. lo, here on) as iolye as 3e!

I am so lykyng; me seme I fle;

He's tried  
pleasure,

I haue a-tastyde lust; farweH chastyte!

My hert ys euer-more lyght;

571

I am full of<sup>4</sup> felycyte;

My delyght ys aH in bewte;

and thinks  
Woman a  
heavenly  
sight.

per is no joy but þat in me;

A woman, me semyth a hewynly syght.

575

(72)

Mind has got

MYNDE. <sup>5</sup>Ande thes ben) my syngler solace;

Kynde fortune & grace,

noble kin,

Kynde nobyH of kynrede, me ioy yovyn<sup>6</sup> hase,

Ande þat makyt me so-leyn.

579

Fortune in worldis worschyppe me doth lace;

honour and  
eloquence.

Grace yewyt currys eloquens, & þat mase

[. . . . .].

That aH on-cunnyng I dysdeyn.

583

(73)

Understand-  
ing has  
hoarded up  
riches, and  
delights in  
handling it.

WNDERSTON[DYNGE]. And my ioy ys especyaH

To hurd wppe ryches, fro fer to fath,

To se yt, to handyH yt, to tell yt aH,

And strenght to spare,

587

To be holde ryche & reyaH.

I host, I a-vawnt wer I xaH;

Money  
makes a man  
equal to  
kings.

Ryches makyt a man equaH

To hem sumtyme his souereyngis were.

591

<sup>1</sup> ? to God, I vow. See l. 625.

<sup>2</sup> at D., a M.

<sup>3</sup> Inowe D., now M. <sup>4</sup> full of

full of

leaf 110.

<sup>6</sup> me þe ioy M., me yovyn D.



(74)

To me ys ioy most delectable,  
 Fresche dysgyaynge to seme amyable,  
 Spekyng wordis delectable,  
 Perteynyng on-to loue.  
 It ys joy of joys inestymable,  
 To halse, to kys þe affyable;  
 A louer ys sone perceyvable

Will likes 2 . 1

dalliance, and  
words and

595

kisses of love.

Be þe smyllynge on me, waz yt doth remove.

599

(75)

To avaynte thus, me semyth no schame,  
 For galontis now be in most fame;  
 'Curtely personys,' men hem proclame;  
 'moche we be sett bye!

Mind is  
proud of his  
dress.

603

WYNDYRSTONDYNG[E]. <sup>2</sup>The ryche couetyse, wo<sup>3</sup> dare blame,  
 Off goveñ & symony thow he bere þe name?  
 To be fals, men report<sup>4</sup> yt game;

Men now call  
falseness  
'Wisdom,'

607

Yt ys clepyde wysdom: "ware þat!" quod Wyly.<sup>5</sup>

(76)

WYLL. Ande of lechery to make a-vawnte,  
 Men fors yt no more þan drynke a-tawnt;  
 Thes thyngis be now so conversant,  
 We seme yt no schame.

and think no  
more of  
Lechery than  
a drink.

611

MYNDE. Curyous a-ray I wyll euer hante;  
 WYNDYRSTONDYNGE. Ande I, falsnes, to be passante;  
 WYLL. Ande I, in lust my flesche to daunte;  
 No man dyspyes thes; þey be but game.

Mind will  
dress grandly,  
Understand-  
ing be false,  
Will forni-  
cate;

615

(77)

MYNDE. I reioys of thes; now let ws synge!  
 WYNDYRSTONDYNGE. Ande yff I spar eweñ, joy me wrynge!<sup>6</sup>  
 WYLL. Haue at, quod I, lo, howe<sup>7</sup> I sprynge!  
 Lust makyth me wondyr wylde.

619

MYNDE. A tenowur to yow bothe I brynge;  
 WYNDYRSTONDYNGE. And I a mene, for ony kyng;  
 WYLL. And, but a trebuñ I owt wrynge,

and they'll  
all sing a  
song.

the deueñ hym sped, þat myrthe exyled! [Et content. 623

They sing  
their song,<sup>1</sup> moche . . . bye D., om. M.<sup>2</sup> leaf 110, back.<sup>3</sup> covetouse, who D.<sup>4</sup> reportith.<sup>5</sup> 'I' crost thru, between 'quod' and 'Wyly' in MS.<sup>6</sup> wrynge DM.<sup>7</sup> howe D., haue M.

(78)

MYNDE. How be þis, trow ye nowe?

WYLL. As mery as þe byrde on þow;

— and are as  
merry as  
birds.

WYLL. As mery as þe byrde on þow,

I take no thought.

627

MYNDE. <sup>1</sup>The welfare of þis worlde ys in ws, I ma-vowe;<sup>2</sup>They say  
how they  
live.

WYLL. lett eche man tell hys condicions howe.

WYLL. Be-gynne ye, ande haue at yow,

For I am a-schamyde of ryght nought.

631

(79)

Mind serves  
a great lord,MYNDE. Thys ys<sup>3</sup> a cause of my woreschyppe;

I serue myghty lordeschyppe,

Ande am in grett tenderschyppe;

Therfor moche folke me dredis;

635

Men sew to my frendeschyppe,

and gets  
money for  
protecting  
evil doers.

For meynynance of her schendeschyppe;

I support hem by lordeschyppe;

For to get goode, þis a grett spede ys.

639

(80)

Understand-  
ing liues by  
prying and  
simony.WYLL. And I vse Jerowry,<sup>5</sup>

Enbrace questis of periury,

Choppe &amp; chonge with symonye,

&amp; take large yeftis;

643

By<sup>6</sup> þe cause neuer so try,Understand-  
ing swears  
falsely on  
Quest.

I preue yt fals, I swere, I lye,

With a quest of myn affye;

The redy wey, þis now to thryfte ys.

647

(81)

Will spends  
three times  
what he gets,WYLL. A!<sup>7</sup> wat trow 3e be me?

More þan I take, spende I threys iij.

Sumtyme I yeff, sumtyme þey me,

Ande am euer fresche &amp; gay;

651

Few placis now þer be,

But onclennes we xall þer see;

<sup>1</sup> leaf 111.<sup>2</sup> a-vowe D.<sup>3</sup> † M3. o ys.<sup>4</sup> M. puts this stanza after Wyll's, out of the order,—1. Mynde,<sup>2</sup> Understandinge, 3. Wyll. D. has the right order.<sup>5</sup> Iorourry D.<sup>6</sup> Be D.<sup>7</sup> And D.

It ys holde but a nysyte ;

Lust ys now comun as þe way.<sup>1</sup>

655

and lives in  
lust.

(82)

MYNDE. <sup>2</sup>Law procedyth not for meynntance ;<sup>3</sup>

WNDYRSTONDYNGE. Trowthe recurythe not for habundance ;

WYLL. And lust ys in so grett vsance,

We fors yt nought.

659

Their sins  
are not  
heeded ;

MYNDE. In vs þe worlde hathe most affyance.

WNDYRSTONDYNGE. Non thre be in so grett a-qweyntance ;

WYLL. Few þer be outlie of owur allyance ;

Wyȝ þe worlde ys thus, take we no thought !

663

the world  
trusts on ;

(83)

MYNDE. Thought ! nay ! þer-a-geyn stryve I.

WNDYRSTONDYNGE. We haue þat nedyt vs, so thryve I ;

WYLL. And yff<sup>4</sup> þat I care, neuer wyve I.

Let them care þat hathe for to sewe !

667

they have all  
they want.

MYNDE. Wo lordschyppe xall sew, must yt bye ;

WNDYRSTONDYNGE. Wo wyȝ haue law, must haue monye ;

WYLL. Ther pouert ys þe male-wrye,

Thow ryȝt be, he xall neuer renewe.

671

Lordship and  
law can only  
be got for  
money.  
Poverty  
never gets  
its rights.

(84)

MYNDE. Wronge ys born wpe boldly,

Thow all þe worlde know yt opynly ;

Mayntnauce ys now so myȝty,

Ande all ys<sup>5</sup> for mede.

675

Wrong is  
upheld.

WNDYRSTONDYNGE. The law ys so coloryde falsly

By sleytis & by periury ;

Brybys be so gredy,

þat to<sup>6</sup> þe pore, trowth ys take ryȝt nought a<sup>7</sup> heda.

679

To the poor,  
Truth isn't  
heeded.

(85)

WYLL. <sup>8</sup>Wo gett or loose, ye be ay wynnande ;

Mayntnaunce & periury now stande ;

Ther wer neuer so moche reynande

seth Gode was bore.

683

Maintenance  
(support of  
wrong),  
Perjury

<sup>1</sup> thei waye D. (the high-road.)

<sup>2</sup> leaf 111, back.

<sup>3</sup> mayntenance D.

<sup>4</sup> gyve D.

<sup>5</sup> is D., om. M.

<sup>6</sup> to D., om. M.

<sup>7</sup> right non M.

<sup>8</sup> leaf 112.

and lechery  
prevail

MYNDE. Ande lechery was neuer more vsande  
Off lernyde & lewyde in þis lande.

WYDRSTONDYNGE. So we thre be now in hande.

everywhere.

WYLL. Ya! & moste vsyde euery-were.

687

va. [*stanzas missing.*]

(86)

Mind, Will  
and Under-  
standing  
agree to  
get up a  
Dance.

MYNDE. Now wyH we thre do make a dance  
Off thow þat longe to owur retenaunce,

Cummyngs in by contaunce;

þis were a dysporte.

691

WYDRSTONDYNGE. Therto I geve a-cordance,  
off thow þat ben of myn affyance.

WYLL. Let se by tyme, þe meyntnauce;

Clepe in fyrst yowur resorte!

695

Mind or  
Maintenance  
(backing of  
wrong)

calls in his  
crew of 7:

Here entur VI dysgysyde in þe sute of Mynde, *with rede*  
*berdis*, & lyouns<sup>1</sup> rampaunt on here crestis, & yche a warder  
in hys honde: her MynstraH, trumpes. eche answer for hys  
name.

(87)

Indignacion,  
Sturdynesse,  
Malice,  
Hastynesse,  
Vengeance,  
Discord,  
Mainten-  
ance,—

MAYNTENNANCE.<sup>2</sup> Let se: cum In, Indignacion & Sturdynes,  
Males also, & Hastynes,

Wreche, & Dyscorde expres,

And þe vij<sup>te</sup> am I, Mayntennance.

699

Vij ys a numbyr of dy[s]corde & imperfyghnes.

lo! here ys a yomandrye, *with lowe-day* to dres: *lowe-day*

<sup>3</sup> Ande þe deule hade swore yt, þey wolde ber wp falsnes,

the Devil's  
Dance,—

Ande mayntene yt at þe best: þis ys þe deuthys dance; 703

(88)

and  
Trumpets  
to fit em.

Ande here menstrellys be conveyent,

For trumpys xulde blow to þe Iugemente;

Off bateH also yt ys on Instrumente,

Yevynge comfort to fyghit;

707

Therfor þey be expedyente

To þes meny of meyntement.<sup>4</sup>

Blow! lett see Madam Regent,

710

Dance away,  
lads! Your  
hearts are  
light.

Ande daunce, ye laddis! yowur hertis be lyghit. [*They*  
*dance.*]

<sup>1</sup> Lyons D., s *pared off* in M.

<sup>2</sup> D., Mynde M.

<sup>3</sup> leaf 112, back.

<sup>4</sup> mayntement D., mayntnauce M.

(89)

lo! þat other spare, thes meny wyȝ spende.

WYNDYSTONDYNGE. Ya! wo<sup>1</sup> ys hym xah hem offende?

WYLL. Wo wyȝ not to hem condescende,

He xah haue threttis.

715

MYNDE. they spyȝ, þat law wolde a-mende.

WYNDYSTONDYNGE. Yit mayntenance no man dare reprehende.

WYLL. Thes meny, thre synnys comrehende,

Pryde, Invy, &amp; wrathe in hys hestis.

719

Law-  
Reformers  
shall be  
smasht.

(90)

WYNDYSTONDYNGE. Now wyȝ I than be-gyn my traces :

Jorowur, in on hoode berith<sup>2</sup> to facis ;

Fayer speche &amp; falsehede, in on space ys ;

is it not ruthe?<sup>3</sup>

723

The quest of Holborn cum in-to þis placis ;

A-geyn þe ryȝt, euer þey rechase,

Off wom þey holde not, harde hys grace ys ;

Many a tyme haue dammyde truthe.

727

Understand-  
ing then calls  
on his crew,the Holborn  
Quest.

4 Here entrethe vi Jorours, in a sute, gownyde, with holis  
about her nekis, hattis of meyntenance þer-yp-on, vyseryde  
dyuersly ; here mynstreȝ, a bag-pype.<sup>5</sup>

6 Perjurers  
come in :

(91)

PERJURY.<sup>6</sup> Let se fyrst, Wronge & Sleyȝt !

Dobuȝnes &amp; Falsnes, schew yowur myȝt !

Now, Raveyn &amp; Dyscheyit,

Now holde yow here to-gydyr !

731

Thys menys consyens ys so streytt,

That þey<sup>7</sup> report as mede yewyt beyȝt.

Here ys þe quest of Holborn, an euyȝ endyrecte ;

They daunce aȝ þe londe hydyr &amp; thedyr ;

&amp; I, Periury, yowur fownder.

Now dance on, ws aȝ ! the worlde doth on ws woulyr.

735

Wrong,  
Sleight,  
Doblenens,  
Falsehood,  
Ravine,  
Deceit,making up  
the Holborn  
Quest,with Perjury  
the 7th.<sup>1</sup> ye, who D.<sup>2</sup> berith D., beer M.<sup>3</sup> is . . D., om. M.<sup>4</sup> leaf 113.<sup>5</sup> bagpy D., ba[g]pyp[e] M.<sup>6</sup> Mynde D. In M. 'Mynde' was first written, then erased, and 'Wnd.' written.<sup>7</sup> M. þey, om. D.

(92)

Lo! here ys a menye loue weft-fare.

MYNDE. Ye! þey spende þat tru men spare.

This Holborn  
Quest 'll give  
any verdict  
for a bribe.

WYLL. Hauē þey a brybe, hauē þey no care

Wo hath wronge or ryght.

741

MYNDE. They fors not to swere &amp; starre,

WYLL. Thought aȝ be false, les &amp; mare.

WYNDYSTONDYNGE. Wyche way to þe woode wyȝ þe hare,

they knewe, &amp; þey at rest sett als tyghte;

745

Some seme hem wyse

They're sons  
of Covetous-  
ness.

For þe fadyr of vs, Covetyse.

747

(93)

WYLL. Now Meyntnauce &amp; Periury

Hathe schewyde þe trace of þer cumpeny,

Will says  
he'll bring in  
his crew of  
Lechers.

Ye' xall se a sprynge of Lechery,

þat to me attende.<sup>1</sup>

751

<sup>2</sup> Here forme ys of þe stewys clene rebaldry;They veyn<sup>3</sup> sey sothe wen) þat þey lye;

Off þe comyn þey synge eche wyke by &amp; by;

they may sey with tenker, 'I trow lat a-mende.'

755

So his, or  
Lechery's, &  
Retainers  
come in:

Here entreth vi women, in sut, [thre] dysgysyde as galontis,

'&amp; iij as Matrones, with wondyrfulȝ vysurs conregent: here

mynstreȝ, a hornepype.<sup>4</sup>

(94)

Rooklessness,  
Idleness,  
Surfeit,  
Greediness,  
Adultery,  
and Fornica-  
tion.

WYLL. Cum slepers, Rekleshede &amp; Idythnes,

Aȝ in aȝ, Surfet &amp; Gredynes,

For þe flesche, spouse-breche, &amp; mastres,

With jentyȝ fornycation,

759

Yowur mynstreȝ &<sup>5</sup> hornepype mete,

þat fowle ys in hym-selff, but to þe erys swete;

thre fortherers of loue; hem schrew I! quod Bete;

Thys dance of þis damesellys ys thorow þis regy[o]n. 763

(95)

MYNDE. Ye may not endure with-owt my meyntenance,

WYNDYSTONDYNGE. That ys bought with a brybe of owur festance.

WYLL. Whom breydest þou vs of þin aqueyntance?

I sett þee at nought!

767

<sup>1</sup> In a later hand, at foot, 'met & drynke th[e]y had inowe but logynge.'<sup>2</sup> leaf 113, back. <sup>3</sup> weene D. <sup>4</sup> Here the Digby MS. ends. <sup>5</sup> & = an.

MYNDE. On þat worde I wolþ tak vengeance;  
 Wer vycis be gederyde, euer ys sum myschance.  
 Hurle hens thes harlottis! here gyse ys of France:  
 þey xah a-bey bytturly, by hym þat ah wrought!

Mind calls

for their  
banishment.

771

(96)

WNYRSTONDYNGE. Ih spede þee, ande þou spare!  
 þi longe body bare,  
 To bett I not spare;

Haue thè a-geyn!

775

WYLL. <sup>1</sup> Holde me not! let me go ware!

I dyngē, I dasche! þer, go ther!

Dompe Denys, can ye not dare? *ride*

778

I telt yow outwarde, on & tweyn. [Exient *[the Dancers]*. They go out.

(97)

MYNDE. Now I schrew yow thus dansaunde!

Mind abuses

WNYRSTONDYNGE. Ye! &amp; ewyht be þou thryvande!

WYLL. No more let vs be stryvande;

Nowe ah at on!

783

MYNDE. Here was a meny on-thryvande;

them.

WNYRSTONDYNGE. to þe deult be þey drywande;

WYLL. He þat ys yht wy-wande,

Wo hys hym, by þe bone!

787

(98)

MYNDE. Leue then þis dalyance,

Ande set we a ordenance

Off bettur chevesaunce,

how we may thryve.

791

WNYRSTONDYNGE. At Westmystur, with-owt varyance,  
 þe nex terme xah me sore avawnce,<sup>2</sup>

Understand-  
ing says he'll  
make money  
at West-  
minster.

For retornys, for enbraces, for recordaunce;

Lyghtlyer to get goode, kan no man on lyue.

795

(99)

MYNDE. Ande at þe parvyse I wyht be,

A[t] Powlys be-twyn ij ande iij,

Mind will be  
at the Par-  
vise of St.  
Paul's.

With a meny folowyngē me,

Entret, Iuge partyngē, &amp; to supporte.

799

<sup>1</sup> leaf 114.<sup>2</sup> *my sowraunce* in MS. is scratcht out, and *me sore avawnce* written.

*Will prospers* WYLL.<sup>1</sup> Ande euer þe latter, þe leuer me.  
*in London* Wen I com lat to þe cyte,  
 I walke aH lanyS & weys to myn affynyte;  
*or the Stews.* & I spede not þer, to þe stews I resort. 804

(100)

MYNDE. <sup>2</sup>Ther gettis þou noughite, but spendys,  
 WYLL. Yis, sumtyme I take a-mendis  
 Off hem þat noughit offendys,  
 I eng[r]ose vpe here purs. 808  
*Mind im-* MYNDE. And I a-rest þer no drede ys,  
*poses on* Preve forfeit þer no mede ys,  
*people.* Ande tak to me þat nede ys;  
 I reke not thow þey curs. 812

(101)

*Understand-* WNDYRSTONDYNGE. Thow þey curs uther, þe wers I fare;  
*ing indicts* Thys day, I endyghit them I herde of neuer are;  
*folk falsely.* To-morrow I wyH a-qwynt them, yff nede were;  
 Thys lede I my lyff. 816  
*Will wants* WYLL. Ye, but of vs iij I haue lest care;  
 Met & drynke & ease, I aske no mare,  
*only a pretty* Ande a praty wenche, to se here bare;  
*wench naked.* I reke but lytyH, be sche mayde or wyffe. 820

(102)

MYNDE. Thys on a soper  
 I wyH be seen rycher,  
 Set a noble with goode chere  
 redyly to spende. 824  
*Under-* WNDYRSTONDYNGE. And I tweyn, be þis feer,  
*standing* To moque at a goode dyner,  
 I hoope of a goode yer,  
 for euer I trost Gode wyH send. 828  
*—* *hopes for a* WYLL. A[nd] best we haue wyne,  
*good year,* Ande a cosynd of myne  
 With ws for to dyne;  
 iij nobles wyH I spede frely. 832

<sup>1</sup> 'þis sumtyme I take a-mendis,' crost out.<sup>2</sup> leaf 114, back.



(103)

MYNDE. <sup>1</sup>We xalt a-corde weH & fyne.

WYLL. NDYRSTONDYNGE. Nay, I wyH not passe schylyngis nyne (ix).

but won't  
spend more  
than 9s. on  
a dinner.

WYLL. No, þou was neuer but a swyn;

I woH be holdyn jentyH, by sent Audre of Ely.

836

Ande now in my mynde I haue

My cosynd Jenet .N., so Gode me save;

Will makes  
free with his  
cousin Janet,

Sche mornyth with a chorle, a very knaue,

&amp; neuer kan be mery.

840

(104)

I pley me þer wen I lyst rawe;

Than þe chorle wyH here dysprawe,

How myght make hym thys to lawe,

I wolde onys haue hy[m] in þe werry.

844

(105)

MYNDE. For thys I kan a remedye;

I xalt rebuk hym thus so dyspytuusly

whose hus-  
band *And*  
will frighten

þat of hys lyff he xalt wery,

&amp; qwak for very fere;

848

Ande yff he wyH not leue þer-by,

On hys bodye he xalt a-bye

TyH he leue þat jealousy:

Nay! suche chorlys I kan lere.

852

out of his  
jealousy.

(106)

WYLL. NDYRSTONDYNG. Nay! I kan bettur hym qwyte;

A-rest hym fyrst to pes for fyght,

Understand-  
ing will  
arrest him,

Than in a-nother schere hym endyght;

He ne xalt wete by womi ne howe;

856

Haue hym in þe Marschalse seyn a-ryght,

Than to þe Amralte, for þey wyH byght;

A 'preuenire facias' than haue as-tyght,

and put him  
in the Mar-  
schalsee and  
the Admir-  
alty.

And þou xalt hurle hym, so þat he xalt haue I-now.

860

(107)

WYLL. Wat, &amp; þes wrongis be espyede?

WYLL. NDYRSTONDYNGE. <sup>2</sup>With þe crose & þe pyH I xalt wrye yt,That þer xalt neuer man dyscrey<sup>3</sup> yt,

þat may me appeyere.

864

<sup>1</sup> leaf 115.<sup>2</sup> leaf 115, back.<sup>3</sup> MS.

MYNDE. Ther ys no craft, but we may trye yt;

WNYRSTONDYNGE. Mede stopp yt, be yt neuer so allyede;

*Will pities  
the man that  
Mind and  
Understand-  
ing get hold  
of.*

WYLL. Wyth yow tweyn, wo ys replyede,

He may sey he hathe a schrewde seyer.

868

(108)

MYNDE. Thow woldyst haue wondyr of sleightis þat be;

WNYRSTONDYNGE. Thys make sume ryche, & summe neuer the;

WYLL. þey must nedis; grett goodis gett ye;

Now go we to þe wyne!

872

MYNDE. In trowþe I grante; haue at *with* þee!

WNYRSTONDYNGE. Ande for a peny or ij, I wyȝ not fle.

*Let us all  
be merry!*

WYLL. Mery, mery, aȝ mery þan be we!

Who þat ws tarythe, curs haue he & myn!

876

[Enter WISDOM.]

(109)

*Wisdom bids  
Mind remem-  
ber his com-  
ing Death.*

WYSDOM. O thou Mynde, remembyr thee!

Turne þi weys! þou gost a-myse!

Se what þi ende ys! þou myȝt not fle;

Dethe, to euery creature certen ys;

880

They þat lyue weȝ, þey xaȝ haue blys;

Thay þat endyn yȝ, þey goo to heȝ.

I am Wysdom, sent to teȝ yow thys;

Se in what stat þou doyst in dweȝ!

884

(110)

MYNDE. To my mynde, yt cummyth from farre,

That dowtles man xaȝ dey.

<sup>1</sup> Ande thes weys we go, we erre.

Wndyrstondyng, wat do ye sey?

888

(111)

*Understand-  
ing advises  
hin to go  
on with his  
larks.*

WNYRSTONDYNGE. I sey, man, holde forthe þi wey!

The lyff we lede ys sekyl y-nowe;

I wyȝ no wndyrstondyng xaȝ let my pley.

Wyȝ, frende, how seyst thoue?

892

(112)

WYLL. I wyȝ not thynke þer-on, to Gode a<sup>2</sup> ~~youe~~!

We be yit but tendur of age;

Schulde we leue þis lyue, ya<sup>3</sup> whowe,

We may a-mende wen we be sage.

896

<sup>1</sup> leaf 116.<sup>2</sup> a = I.<sup>3</sup> or þa.

(113)

WYSDOM. Thus many on vnabylythe hym to grace;

They wytt not loke, but slumbur &amp; wynke;

þey take not drede before þer face,

How horryblè þer synnys stynke.

900

Wen they be on þe pyttye brynke,

Than xah þey trymbuht &amp; qwake for drede;

Yit Mynde, I sey [to] yow, be-thynke

In what pereht ye be now! take hede!

904

Wisdom  
warnsMind of the  
danger he is  
in,

(114)

Se howe ye haue dy[s]vyguryde yowur soule!

Be-holde yowur self; loke veryly in mynde!

[Here Anima apperythe in þe most horrybuht wyse,  
fowlere þan a fende.

MYNDE. Out! I tremble for drede, by Sent Powle!

Thys ys fowler þan ony fende.

908

WYSDOM. Wy art þou, creature, so on-kynde,

Thus to defoule Godys own place,

þat was made so gloryus with-owt ende?

Thou hast made þe deullys rechace.

912

and of how  
he has dis-  
figured his  
soul.The Soul  
enters, with  
6 small boys  
drest as  
Devils, under  
his big  
Mantle.

Wisdom says

(115)

As many dedly synnys as ye haue vsyde,

So many deullys in yowur soule be.

Be-holde wat ys þer-in reclusyde!

Alas, man! of þi soule haue pyte!

916

[Here rennyt owt from wndyr þe horrybyht mantyht of þe  
Souht, vi smaht boys in þe lyknes of Dewyllys, & so retorne  
a-geyn].The 6 little  
Devil-boys  
run out from  
Soul's  
mantle,  
and in again.

(116)

WYSDAM. What haue I do? why lowyste þou not me?

Why cherysyste þi enmye? Why hatyst þou þi frende?

Myght I haue don ony more for þee?

But loue may brynge drede to mynde.

920

Wisdom asks  
the Soul  
why he hates  
his friend.

(117)

þou hast made thee a bronde of heht,

Whom I made þe ymage of lyght.

<sup>1</sup> leaf 116, back.

*Wisdom  
remonstrates  
with the Soul.*

Yff þe deuH myght, he wolde þee qweH,  
But þat mercy expellyt hys myght. 924  
Wy doyst þou, soule, me aH dyspyght?  
Why yewyst þou myn enmy þat I haue wrought?  
Why werkyst þou hys conseH? by myn settis lyght?  
Why hatyst þou vertu? why louyst þat ys nought? 928

(118)

*Mind con-  
fesses that  
he has sinned.*

MYNDE. A, lorde! now I brynge to mynde  
My horryble synns & myn' offens,  
I se hwæ I haue defowlyde þe noble kynde  
þat was lyke to þee by intellygens. 933  
Wндыrstandynge, I sew to your presens,  
Owur lyff wyche þat ys most synfuH.  
Sek yow remedye! do yowur dylygens  
To clense þe souH wyche ys þis fowH! 936

(119)

*Understand-  
ing acknow-  
ledges that  
they've  
offended  
God.*

WндыRSTONDYNGE. <sup>1</sup>Be yow, Mynde, I haue very knowenge,  
That grettly Gode we haue offendyd.  
Endles peyn, worthi be owur dysyr[v]ynge,  
Wyche be owur self neuH may be a-mendyd 940  
With-owt Gode, in whom aH ys comprehendyd;  
Therfor to hym let vs resort:  
He lefte vp them þat be descendyd;  
He ys resurreccion & lywe to hem wyH resort.<sup>2</sup> 944

(120)

*Will says he  
will return  
to God.*

WYLL. My wyH was fuH yowe to syne,  
By wyche þe soule ys so abhomyable.  
I wyH retorne to Gode, & new be-gynne,  
Ande in hym gronde my wyH stable, 948  
þat, of hys mercy, he wyH me able  
to haue þe yifte of hys specyall<sup>3</sup> grace,  
How hys seke soule may be recurable  
At þe Jugment be-fore hys face. 952

(121)

ANIMA. Than with yow iij þe Soule dothe crye,  
' Mercy, Gode! why change I nowte,

<sup>1</sup> leaf 117.

<sup>2</sup> ? to those who will resort to Him.

<sup>3</sup> MS. of hys specyall of hys specyall.

I þat thus horryblè in synne lye,  
 Sythe Mynde, WyH, & Wndyrstondynge be brought 956 *Soul prays God*  
 to haue knowynge, þey IH wrought!  
 What ys yt<sup>1</sup> xal make me clene?  
 Put yt, Lorde, in-to my thowte!  
 Thi olde mercy, let me remene.' 960 *for His mercy.*

(122)

WISDOM. Then [xal] þe soule mynde take,  
 Ande wndyrstondynge, of hys synnys aH-wey,  
 Beynge in wyH, yt [to] forsake;  
<sup>2</sup>Yit thes do not only synnys a-wey, 964 *Wisdom says they must have*  
 But very contrycyon, who þat haue may,  
 þat ys purger & clenser of synne;  
 A tere of þe ey, with sorow veray,  
 þat rubbyt & waschyt þe soule with-In. 968 *contricion, tears and sorrow.*

(123)

AH þe penance þat may be wrought,  
 Ne aH þe prayer þat seyde be kan,  
 With-owt sorowe of hert, relesyt nought;  
 That in especyall reformyth man, 972  
 Ande makyt hym as clene as when he be-gane.  
 Go, seke þis medsyne, souH! þat be-seke  
 With veray feythe! & be ye sekyr than,  
 The vengeaunce of Gode ys made full meke. 976 *No penance or prayer avails without sorrow of heart.*

(124)

By wndyrstondynge, haue very contrycion;  
 With mynde of your synne, confessyon make,  
 Wyt wyH yeldynge du satysfaccion;  
 þan yowur soule be clene, I wndyrtake. 980 *That, with confession and satisfaction, cleanse the soul.*  
 ANIMA. I wepe for sorow, Lorde! I be-gyn awake,  
 I that þis longe hath slumbryde in syne. [Ilic recedunt demones. *The Demons withdraw.*  
 WYSDOM. Lo, how contrycion a-voydyth þe deullys blake!  
 Dedly synne ys now yow with-In. 984

(125)

For, Gode ye haue offendyd hyghly,  
 Ande yowur modyr, holy chyrche so mylde;

<sup>1</sup> or þat.<sup>2</sup> leaf 117, back.

Wisdom says  
they must  
be reconciled  
to Holy  
Church.

per-for, Gode ye must aske mercy,  
By holy chyrch to be reconsylyde, 988  
Trustynge verely ye xal<sup>n</sup> neuer be revlyde.  
Yff ye haue yowur charter of pardon by confessyon,  
<sup>1</sup>Now haue ye for-yeffnes þat were flyde,  
To prey yowur modyr chyrche of her proteccion. 992

(126)

Soul says  
he'll confess  
to the  
Church,

ANIMA. O Fadyr of mercy ande of comfort,<sup>2</sup>  
With wepyng ey, & hert contryte,  
To owur modyr, holy chyrche, I wyll resort,  
My lyff pleynd schewenge to here syght, 996  
With mynde, vnderstondynge, & wyll ryght,  
Wyche of my sowth þe partyes be :  
and obey it. To þe domys of þe chyrche we xal<sup>n</sup> vs dyght,  
with veray contricion thus co[m]pleynynge we. 1000

Soul sings in  
lamentable  
wise.

[Here þey go owt; & in þe goynge, þe soule syngyth in þe  
most lame[n]tabull wyse, with drawte notys, as yt ys songyn in  
þe passyon wyk[e]:

ANIMA. Magna velud mare contricio, contricio tua : quis con-  
soletur tui? Plorans<sup>3</sup> plorauit in nocte, et<sup>4</sup> lacrimę eius in  
maxillis eius. [Thrent 1. 2 (Lam. Jer.), II. 12.]

(127)

Wisdom  
states the  
9 points most  
pleasing to  
God.  
1. Give a  
penny with  
goodwill to  
the poor.

WISDOM. thus seth Gode, Mankynde tyll :  
The[s] ix poyntys ples hym, all other before.  
'Gyff a peny in thy lyve, with goode wyll  
To þe pore, & þat pleyssythe Gode more 1004  
þan<sup>5</sup> mowyntenys in-to golde transposyde<sup>6</sup> were ;  
Ande astir thy dethe, for the dysposyde.'  
Ande all þe goodys þou hast in store  
Xulde not profyght so moche wan þi body ys cloyde. 1008

(128)

2. Weep a  
tear for  
Christ's  
sufferings.

The secunde poynt, Gode sethe thus :  
'Wepe one tere for my loue hertyly,  
Or for þe passyon of me, Jhesus  
Ande þat plesyt me more specyally 1012

<sup>1</sup> leaf 118.<sup>2</sup> MS. mercy.<sup>3</sup> Magna est enim velut mare contritio tua : quis medebitur tui ? II. 13.<sup>4</sup> MS. in.<sup>5</sup> MS. þat.<sup>6</sup> MS. tramposyde.

Than yff þou wepte, for þi frendys or goodys worldly,

<sup>1</sup>As moche watur as þe se conteynys.'

lo! contrycion ys a soueren remedy,

That dystroythe synnys, þat releasyt peynys.

1016

(129)

¶ the iij<sup>de</sup>, Gode sethe, 'suffyr pacyen[t]ly, for my loue,

'Off þi neybure a worde of reprove;

2. Suffer  
reproof  
patiently.

Ande þat, to mercy mor dothe me move

than [yf] þou dysceplynde þi body with peynys grewe, 1020

With as many roddys as myght grow or prywe<sup>2</sup>

In þe space of [a] days Jorneye!

Lo, who suffyryth most for Gode, ys most lewe.

Slandyr reprove only Aduersyte.

1024

(130)

¶ The iiij<sup>th</sup>, Gode sethe, 'wake on! awyr<sup>3</sup> for þe loue of me;

And þat to me ys more plesaunce

4. Watch an  
hour for love  
of God.

than yff þou sent xii kyngys free

to my sepulkyr with grett puysschaunce,

1028

For my dethe to take vengeaunce.'

lo, wakyng ys a holy thyng!

þer yt ys hade with goode vsaunce,

Many gracys of yt doth spryng.

1032

(131)

¶ The v<sup>th</sup>, Gode sethe, 'haue pyte & compassyon

Off þi neybur wyche ys seke & nedy;

5. Pity the  
sick and  
needy.

And þat to me ys more dylectacion

than [yf] þou fastyde xii<sup>th</sup> yer by & by,

1036

thre days in þe weke, as streytly

As þou cowlde in watur & brede.'

lo, pyte, Gode plesyth grettly,

Ande yt ys a vertu soueren, as clerkys rede.

1040

(132)

¶ The vi<sup>th</sup>, Gode seth in þis wyse:

'Refreyn thy speche, for my reuerens;

6. Restrain  
your tongue,  
and don't  
despise your  
fellow-  
Christian.

<sup>4</sup>Lett not thy tonge thy evyn crysten dyspyse;

Ande þan plesyst more myn excellens

1044

<sup>1</sup> leaf 118, back.

<sup>2</sup> MS. prywe.

<sup>3</sup> one hour.

<sup>4</sup> leaf 119.

Than yff þou laberyde with grett dylygens  
 Wp-on thy nakyde feet & bare,  
 TyH þe blode folwude for peyn & vyolens,  
 Ande aftyr eche stepe yt sene were.' 1048

(133)

7. Stir not  
 your neigh-  
 bour to evil.

¶ The vij<sup>te</sup>, Cryst seth in þis maner :  
 'thy neybur, to ewyH ne sterre not thou ;  
 but aH thyngs torne into wertu chere ;  
 A[n]d than more plesyst [þou] me now 1052  
 then yf a thowsende tymys þou renne thorow  
 A busche of thornys þat scharpe were,  
 TyH þi nakyde body were aH roughit,  
 Ande evyn rent to þe bonys bare.' 1056

(134)

8. Pray often.

¶ The viii<sup>te</sup>, Gode sethe þis man tyH :  
 'Oftyn prey, & aske of me ;  
 Ande þat plesythe me more on-to my wyH  
 Than yf my modyr & aH sentys preyde for þee.' 1060

(135)

9. Love God  
 above all  
 things.

¶ The ix<sup>te</sup>, Gode sethe, 'lowe me souerenly ;  
 Ande þat to me more pleasant ys  
 Than yf þou went wp on a pyler of tre  
 þat wer sett fuH of scharpe prykkys, 1064  
 So þat þou cut þi flesche in-to þe smale partys.'  
 lo, Gode ys plesyde more with þe dedys of charyte  
 Than aH þe peynys man may suffer I-wys :  
 Remembyr thes poyntys, man, in þi felycite ! 1068

*Soul enters,  
 preceded by  
 the Five  
 Wits, all  
 singing a  
 Psalm-verse.*

[Here entrethe *Anima*, with þe V Wyttys goynge before :  
 Mynde on þe on syde, & Wndrystondynge on þe other syde, &  
 WyH folowyn[ge], aH in here fyrst clothynge, her chapplettys &  
 crestys, and aH haung[e] <sup>1</sup>on crownys, syngynge in here com-  
 mynge I / "*Quid retribuam domino pro omnibus que retribuit  
 mihi ? Calicem salutaris accipiam, & nomen Domini Inuocabo.*"

[Ps. cxv. 12, 13.]

<sup>1</sup> leaf 119, back.

(136)

*Soul calls  
 in Jesus.*

ANIMA. O meke Jhesu, to þee I crye ! 1069  
 O swete Jhesu, my delectacion !  
 O Jhesu, þe sune of Vyrgyne Marye,  
 FuH of mercy & compassyon ! 1072



My soule ys waschede, be thy passyon,  
 Fro þe synnys cummyng by sensualyte.  
 A! be the I haue a new resurreccion;  
 The lyght of grace I fele in me.

Soul has

1076

(137)

In twayn<sup>1</sup> myghtys of my soule I the offendyde:  
 The on, by my Inwarde wyttys, thow ben gostly;  
 þe other, by my outwarde wyttys comprehendyde,  
 Tho be þe v wyttys bodyly;  
 With þe wyche twayn myghtys, mercy I crye.  
 My modyr, holy chyrche, hath yowe me grace,  
 Whom ye fyrst toke to yowur mercy,  
 Yet of my self I may not satysfye my trespas.

offended God  
by inward  
and outward  
wits,

1080

1084

(138)

Magna est misericordia tua!  
 With full feyth of for-yewenes, to þee, Lorde, I come.  
 WISDOM. Vulnerasti cor meum, soror, mea sponsa,  
 In vno ictu oculorum tuorum. [Cant. Cant. Sal. iv. 9.]

but His  
mercy is  
great.

1088

(139)

Ye haue wondyde my hert, systur, spowse dere,  
 In þe twayn syghtys of yowur ey.  
 By þe recognycion ye haue clere,  
 Ande by þe hye lowe ye haue godly,  
 It perrysschyt my hert to here yow crye.  
 Now ye haue for-sake synne, & be contryte,  
<sup>1</sup>Ye were neuer so leue to me verelye;  
 Now be ye reformyde to yowur bewtys bryght.

Wisdom says

1092

1096

that now  
Soul has  
forsaken sin,  
he is dearer  
than ever  
to Him.

(140)

Ande ther yowur v wyttys offendyde has,  
 Ande to mak a-sythe by Impotent,  
 My v wyttys, þat neuer dyde trespas,  
 Hathe made a-sythe to þe Father suffycient.  
 With my syght I se þe people vyolent;  
 I herde hem vengeaunce on-to me call;  
 I felte þe stenche of caren here present;  
 I tastyde þe drynke mengykde with gail.

His 5 Wits  
have made  
satisfaction  
for Soul's  
five.

1100

1104

He smelt  
stench:  
He tasted  
gail;<sup>1</sup> leaf 120.

(141)

By towchyng, I felte peyns smerte ;  
 His hands      My handys sprede a-brode to halse þe swyre ;  
 and feet      My fete naylyde, to a-byde with þee, swet herte ;  
 were nailed ;      My hert clowyn) for þi loue most dere ;      1108  
 His heart      Myn) hede bowhede down) to kys þec here ;  
 was cleft ;      My body full of holys, as a dove-hows :  
 His head      In thys ye be reformyde, Soule, my plesynge,  
 bow'd down.      Ande now ye be þe very temple of Jhesus.      1112

(142)

Fyrst ye were reformyde by baptyme of ygnorans,  
 And clensyde from þe synnys orygynall ;  
 Baptism did      Ande now ye be reformyde by þe sakyrment of penaunce,  
 away Soule's      Ande clensyde from þe synnys actuaß ;      1116  
 original sin,      Now ye be fayrest, Crystys own) specyaß ;  
 and Penance      Dysfygure yow neuere to þe lyknes of þe fende,  
 his actual.      Now ye haue receyuyde þe crownnys victoryaß  
 Now he will      To regne in blys with-owtyn) ende !      1120  
 reign in blisse.

(143)

MYNDE. Haue mynde, Soule, wat Gode hath do !  
 Mind says      <sup>1</sup>Reformyde yow in feyth verly ;  
 God has      'Nolite confirmare huic seculo,      [Rom. xli. 2.]  
 reformed      Sed reformatum in nouitatem spiritus sensus vestri :'  
 Soul      Conforne yow not to þis pompyus glory,  
 But reforme in gostly felynge.      1124  
 and crownd      Ye þat were damnyde by synne endelesly,      1127  
 him as a      Mercy hathe reformyde yow, ande crownyde as a kyng.

(144)

WYNDYRSTONDYNGE. Take vndyrstondynge, Soule, now ye  
 Understand-      With contynualle hope in Godys be-hest.  
 ing bids Soul      'Renouamini spiritū mentis vestre,  
 trust God's      Et Induite nouum hominem, qui secundum Deum creatus est :'  
 promise.      Ye be reformyde in felynge, not only as a best,      1133  
 But also in þe ouer parte of yowur reasun,  
 Be wyche ye haue lyknes of Gode mest,  
 Ande of þat mercyfull very congnycion.      1136

<sup>1</sup> leaf 120, back.<sup>2</sup> Ephes. iv. 23 : add 'in iustitia, et sanctitate veritatis.'

(145)

WYLL. Now þe Soule yn charyte reformyde ys ;

With charyte ys Gode verely,

Will says  
Soul is  
re-formed  
in love.Exspoliantem<sup>1</sup> veterem hominem cum actibus suis,

Spoylþ yow of yowur olde synnys &amp; folý,

1140

[et induentes novum, eum qui renovatur in agnitionem,]

Ande be renuyde in Gode knowynge a-geyn,

That, enduyde with grace so specyally,

Conseruyng in peyn, euer in blys for to reyn.

1144

(146)

ANIMA. Then with yow thre, I may sey thus

Of owur lorde soueren person Jhesus :

Soul praises  
Jesus for

‘Suavis est dominus vniuersis,

[Psal. cxliv. 9.]

Et miserationes eius super omnia opera eius.’

1148

<sup>2</sup>O thou hye soueren Wysdam, my ioy, Christus,

Hewyn, erthe, &amp; eche creature

Yelde yow reuerens ; for grace pleyntuus

His grace,

Ye yeff to man, euer to Induyr.

1152

(147)

Now, with sent Powle, we may sey thus,

þat be reformyde thorow feythe in Jhesus :

We haue peas &amp; a-corde betwyx Gode &amp; ws,

1155

‘Justificati ex fide, pacem habeamus ad Deum ;’

[Rom. v. 1.]

Now to Salomonys conclusyon I com,

‘Timor domini initium sapientie.’

[Psal. cx. 10.]

1158

and says  
there is  
peace  
between  
God and him  
and his.

(148)

‘Vobis qui timetis Deum,

Orietur sol Justicie ;’

The tru son of ryghtusnes,

Wyche þat ys one lorde Jhesu,

Xaþ sprynge in hem þat drede hys meknes.

1163

Nowe ye mut euery soule renewe

In grace, &amp; vycys to eschew,

Ande so to ende with perfeccion,

That þe doctryne of Wysdom we may sew :

He bids  
every one  
eschew vices.

Sapiencia patris, grawnt þat for hys passyon ! AMEN !

1168

WYSDOM.

ANIMA. v WYTTYs.

MYNDE. [6 small Boys, p.

WYNDYRSTONDYNGE. 65.]

LUCYFER.

O liber, si quis cui constas  
forte queretur, Hyngham, quem  
monacho dices, super omnia con-  
sta[s].(If any one  
asks whom  
this MS. be-  
longe to, say,  
‘to monk  
Hyngham.’)<sup>1</sup> Expoliantes vos. Colos. iii. 9.<sup>2</sup> leaf 121.

[On leaf 134, back, between *Mankind* and *Wisdom*, are 8 lines of English between 2 bits of Latin, all written upside down.]

I trow I was cursyd in my motherys bely, or ellys I was born [at] a on-happy ower; for I can neuer do thyng *that* men be plesid with-aH. Now, yff I do *the* best I can, oftetymys yt chancys onhapily. I haue not knowne a felou so on-hapi, exsepte *the* deuyH ware on hym, for euyne now at *this* tyme I am suer my master haue ij or iij greuys compleyntys on me at *this* time. Yf yt be so, my bott[o]kes goo to wreke.

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NOTE.

Page 17, line 445. The town of Walsingham is in the parish of Little or New Walsingham in Norfolk, on the river Stiffkey, with a station on the Great Eastern Railway, 118 m. from London. It was formerly famous for an Augustinian priory founded in 1061 by Faverches, had also a Grey friary founded in 1346 by the Clares, and a lepers' hospital, drew to its shrines many distinguisht pilgrims, one of the last of whom was Henry VIII in the 2nd year of his reign, and gives the title of Baron to the family De Grey. The priory was preceded by a chantry built in imitation of the Sancta Casa at Nazareth, and contained a highly venerated image of the Virgin, which Hen. VIII eventually caused to be burnt at Chelsea. Great or Old Walsingham is a village 1 m. N.N.E. of Walsingham station.—Brabner.

## III.

## The Castell of Perseverance.

## [THE NAMES OF THE PLAYERS.]

Hec sunt nomina ludorum. [on leaf 191 at foot]

- A B (1, 2) In primis, II VEXILLATORES (p. 77).  
 (3) MUNDUS, & cum eo (p. 82), (4) VOLUPTAS (p. 91), (5) STULTICIA (p. 92), & (6) GARCIO (p. 163).  
 (7) BELYAL,<sup>1</sup> & cum eo (p. 83), (8) SUPERBIA (p. 104), (9) IRA (p. 110), & (10) INVIDIA (p. 105).  
 (11) CARO, & cum eo (p. 84), (12) GULA (p. 106), (13) LUXURIA (p. 106), & (14) ACCIDI[A] (p. 106).  
 (15) HUMANUM GENUS, & cum eo (p. 85), (16) BONUS ANGELUS (p. 87), & (17) MALUS ANGELUS (p. 87).  
 (18) AUARICIA (p. 102), (19) DETRACCTO (p. 97), (20) CONFESSIO (p. 116), (21) PENITENTIA (p. 118).  
 (22) HUMILITAS (p. 127), (23) PACIENCIA (p. 140), (24) CARITAS (p. 125), (25) ABSTINENCIA (p. 125), (26) CASTITAS (p. 125), (27) SOLICITUDO (p. 126), & (28) LARGITAS (p. 126).  
 (29) MORS (p. 160), (30) ANIMA (p. 166), (31) MISERICORDIA<sup>2</sup> (p. 170), (32) VERITAS<sup>3</sup> (p. 171), (33) JUSTICIA<sup>3</sup> (p. 178), & (34) PAX<sup>3</sup> (p. 181).  
 (35) PATER sedens in trono (p. 183).

Summa, xxxvj ludores.<sup>3</sup>

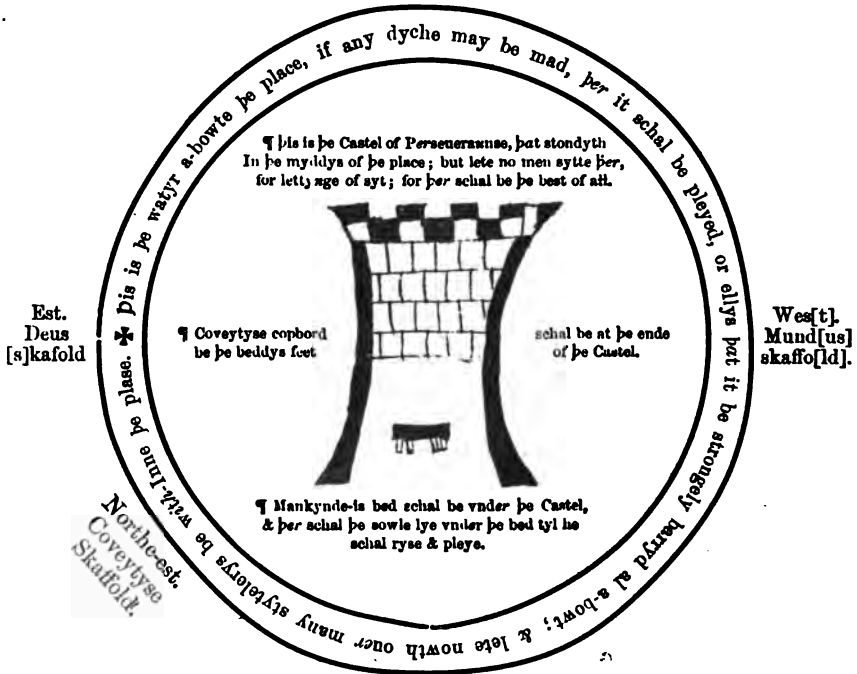
<sup>1</sup> See, on p. 76, the Direction that he is to have Gunpowder burning in pipes, in his hands, ears, and arse, when he goes to battle.

<sup>2</sup> See, at the foot of p. 76, that these Four,—Mercy, Righteousness, Truth, and Peace,—are cal'd 'Daughters,' and are to be clad in mantles: Mercy in white, Righteousness in red, Truth in sad green, and Peace in black.

<sup>3</sup> Veynglory, 91/467, was perhaps the 36th player, tho he doesn't speak.

[leaf 191, back]

Sowth.  
Caro  
skafold



Northe. ¶ he þat schal pleye Belyal,  
Belyal loke þat he haue gunne-pow-  
skafold. der brennyng[ge] In pypys in  
his handes & in his eris, &  
in his ers, whanne he gothe  
to bat[tel].

þe iiij dowteris schul be clad in mentelys; Merci in wyth, Rythwysnesse  
in red, al togedyr; Trewthe in sad grene, & Pes al in blake; & þei schal  
pleye in þe place al togedyr tyl þey brynge up þe sowle.

þ = th

## III.

## The Castell of Perseverance.

[Macro MS., leaf 154.]

PROLOG. (With an outline of the Play.)

(1)

PRIMUS VEXIL[LATOR]. Glorious God! in all degrees, lord most of  
myth, First Flag-  
bearer.  
May Go!

þat<sup>1</sup> heuene & erthe made of nowth, boþe se & londe,  
þe aunzelys in heuene, hym to serue bryth,  
& [man]-kynde in mydylerþ he made with hys honde, 4  
& [our lo]fly lady, þat lanterne is of lyth,  
Save our lege lord, þe kyng, þe leder of þis londe,  
& all þe ryallis of þis revme, & rede hem þe ryth,  
& all þe goode comowns of þis towne þat be-for us stonde 8

and our  
Lady save  
the King,  
his nobles,  
and the  
Commons of  
this town!

In þis place!

We mustyr þou with menschepe,  
& Freyne þou of Frely frenchepe,  
Cryst safe þou all fro schenchepe,  
þat knowyn wyl our case!

13

(2)

SEKOUNDUS VEXILLATOR. ¶ þe case of our comynge, þou to declare,  
euery man in hym self, for sothe he it may fynde.

whon mankynde in-to þis world born is ful bare,  
& bare schal beryed be at [t]he [l]ast ende, 17

When man  
is born,  
God gives

God hym ȝeuyth to aungels Ful ȝep & ful ȝare,  
þe goode aungel & þe badde, to hym for to lende:  
þe goode techyth hym goodnesse; þe badde, synne & sare;  
Whanne þe ton hath þe victory, þe toþer goth be-hende, 21

him a Good  
Angel to leaſ  
him to good,  
and a Bad  
one to guile  
him to sin.

be skyH.

þe goode aungel coueytyth euermore mans saluacion,  
& þe badde bysytyth hem euere to hys dampnacion;  
& God hathe govy<sup>2</sup> man fre arbitracion

Wheþer he wyl hymse[lf] saue or his soule per[yH.]<sup>3</sup> 26

Man has free  
will to save  
or ruin  
his soul.

<sup>1</sup> The MS. of this play has þ.<sup>2</sup> MS. govym.<sup>3</sup> ? MS.

## (3)

Man's Bad  
Angel brings  
him the  
World, the  
Devil and the  
Flesh,  
and the Seven  
Sins—

1. Pride,  
2. Covetous-  
ness,

3. Anger,  
4. Envy and  
Backbiting,

5. Sloth,  
6. Lechery,  
7. Gluttony.

PRIMUS VEXILLA[TOR]. ¶ spylt is man spetously, whanne he to  
synne asent;

þe bad aungel þanne bryngyth hym iij enmys so stout :

þe Werlde, þe Fende, þe foul Flesche so joly & jent ;

þei lodyn hym Ful lustyly with synnys al a-bowt, 30

Pyth with Pride & Coueytise, to þe werld is he went,  
to meynthen his manhod ; aȝ men to hym lout.

aftyre Ire & Envy, þe Fend hath to hym lent

Bakbytynge & endytynge, with aȝ men for to route, 34

Ful evyn ;

but þe fowle Flesch, homlyest of aȝ,

Slawth, Lust & Leccherye, gun to hym caȝ

Glottony, & oȝer synnys, boȝe grette & smaȝ :

his mans soule is soylyd with synnys moo þanne  
seuyn. 39

## (4)

Second Flag-  
bearer.  
When man  
has sinned,  
his Good  
Angel sends  
him

Conscience,  
Confession,  
Penance,

and the 7  
Virtues,  
which call  
him to the  
Castle of  
Perseverance.

SECUNDUS VEXILLATOR. ¶ whanne mans sowle is soylyd with  
synne & with sore,

þanne þe goode aungyl makyth mykyl mornynge

þat þe lofly lyknesse of God schulde be lore

þorwe þe badde aungellis fals entysynge. 43

<sup>1</sup>He sendyth to hym concyens, pryckyd Ful pore,

& clere confescyon, with penauns doynge :

þei mevyn man to mendement þat he mys-dyd be-fore ;

þus þei callyn hym to clenness & to good levyng, 47

with-outyn dystaunce.

Mekenesse, Pacyense, & Charyte,

Sobyrenesse, Besynesse, & Chastyte,

& Largyte, uertuys of good degre,

Man callyth to þe Castel of good Perseueraunce. 52

## (5)

First Flag-  
bearer.  
When man  
wins it,

the Good  
Angel re-  
joices.

PRIMUS VEXILLATOR. ¶ þe Castel of Perseuerans, wanne Man-  
kynde hath tan,

Wel armyd with vertus, & ouercome alle vycys,

pere þe Good Aungyl makyth ful mery þanne

þat Mankynde hath ouercome his gostly e[n]mijs. 56



þe Badde Aungyl mornyþ þat he hath myssyd man ;  
 He callyth þe Werld, þe Fende, & þe foule Flesch,<sup>1</sup> I-wys,  
 & aþ þe seuene synnys to do þat þey canne  
 to brynge Mankynd a-geyn to bale out of blys, 60  
*With wronge.*  
 Pride a-saylyth Meknesse with aþ his myth ;  
 Ire, a-geyns Pacienasse, ful fast ganne he fyth ;  
 Envye, a-geyn Charyte strywyth ful ryth ;  
 but Coveytyse a-geyns Largyte fytyth over longe. 56

The Bad  
 Angel  
 inourne, and  
 calls the 7  
 Sins to bring  
 man to bale.

## (6)

ijus VEXILLATOR. ¶ Coveytyse, Mankynd euere coveytyth for to  
 qweþ :  
 he gaderith to hym Glotony, a-geyns Sobyrnesse ;  
 Leccherye, with Chastyte ffytith ful feth,  
 & Slawthe in Goddis seruyse, a-geyns Besynosse. 69  
 þus vycys, a-geyns vertues fytyn ful snelle ;  
 euery buskith to brynge man to dystresse ;  
 but Penaunce & Confescion, with Mankynd wyl melle ;  
 þe vycys arn ful lykely, þe vertues to opresse : 73  
*sann dowte ;*  
 þus in þe Castel of good Perseuerance  
 Mankynd is maskeryd with mekyl varyaunce ;  
 þe Goode Aungyl & þe Badde be euere at dystaunce ;  
 þe Goode holdith hym Inne ; þe Badde wold brynge  
 hym owte. 78

Second Flag-  
 bearer.  
 Covetousness  
 sets the 7  
 Sins against  
 the 7 Virtues,  
 to harm man,

and the  
 Bad Angel  
 strives  
 against the  
 Good.

## (7)

ijus VEXILLATOR. ¶ Owt of good perseueraunce, whanne Mankynde  
 wyl not come,  
 3yt þe Badde Aungyl, with Coveytyse hym gan a-sayle,  
 fyndende hym in pouerte & penaunce so be-nome,  
 & bryngyth hym in beleue, in defaute for to fayle, 82  
 þanne he profyrth hym good & gold, so gret a sowme,  
 þat if he wyl com a-geyn, & with þe werld dayle,  
 þe Badde Aungyl to þe Werld tollyth hym downe,  
 þe Castel of Perseueraunce to Fle fro þe dayle 86  
 & blyse.  
 þanne þe Werld be-gynnyth hym to restore ;  
 haue he neuere so mykyl, 3yt he wold haue more :

First Flag-  
 bearer.  
 Covetousness  
 tempts the  
 poor man  
 with gold to  
 come to the  
 World.

<sup>1</sup> 'þan' struck out.

þus þe badde aungyl leryth hym hys lore :  
þe more a man agyth, þe harder he is. 91

(8)

*First Flag-  
bearer.*  
An old man  
is ever  
covetous,

<sup>1</sup>PRIMUS VEXILLATOR. Hard a man is in age, & Covetouse be  
kynde;

Whanne aȝt oper synnys man hath for-sake,  
Euere þe more þat he hath, þe more is in his mynde  
to gader & to gete good *with* woo & *with* wrake: 95

and follows  
his Bad  
Angel till he  
dies and goes  
to Hell.

þus þe Good Aungyl caste is be-hynde,  
& þe Badde Aungyl, man to hym takyth,  
þat wryngyth hym wrenchys to his last ende,  
tyl Deth comyth foul dolfully, & loggyth hym in a lake 99  
ful lowe.

þanne is man on molde maskeryd in mynde;  
he sendith afftyr his sekkatours, ful fekyl to fynde;  
& his eyr aftyrward comyth euere be-hynde: 103  
I wot not who is his name, for he hym nowt knowe.

(9)

*Second Flag-  
bearer.*  
No one knows  
who his helr  
will be:

SECUNDUS VEXILLATOR. ¶ Man knowe not who schal be his eyr,  
& gouerne his good;

he caryth more for his catel þanne for his cursyd synne;  
to putte his good in gouernaunce, he mengyth his mod;  
he wolde þat it were scyfftyd a-mongis his ny kynne; 108

often  
a stranger.

but þer schal com a lythyr ladde *with* a torne hod,—  
I wot neuere who schal be his name, his clopis be ful þynne,—  
schal eryth þe erytage þat neuere was of hys blod,  
whanne al his lyfe is lytyd up-on a lytyl þynne, 112  
at þe laste,

On lyue whanne [he] may no lenger lende,  
Mercy he callyth at hys laste ende:

“Mercy, God! be now myn frende!”  
*with* þat, mans spyryt is paste. 117

(10)

*First Flag-  
bearer.*  
But his Bad  
Angel chaimes  
him for Hell.

PRIMUS VEXILLATOR. ¶ whanne manis spyryt is past, þe Badde  
Aungyl ful felt

cleymyth þat, for couetyse, mans sowle schuld ben hys,  
& for to bere it ful boystowsly *with* hym in-to heȝ.  
þe Good Aungyl seyth “nay! þe spyryt schal to blys, 121

For, at his laste ende, of mercy he gan speke  
 & perfore, of mercy schal he nowth mysse;  
 & oure loffy lady, if sche wyl for hym mette,  
 be mercy & be menyng, in purgatory he is,  
 in Ful bytter place.

Man's Good  
 Angel pleads  
 with the  
 Virgin,  
 to let him be  
 loosed in  
 Purgatory by  
 God's grace.

125

*Confession* [ *his* mowthys confession  
 & his hertys contricion  
 schal saue man fro dampnacion,  
 be Goddys mercy & grace.

130

(11)

SECUNDUS VEXILLATOR. ¶ Grace, if God wyl graunte us, of hys  
 mykyl myth,

*Second Flag-  
 bearer.*  
 All this we  
 propose to  
 play to you  
 this day week.

þese parcellis in propriertes we purpose us to playe  
 þis day seuenenyt, be-fore 3ou in syth,

At ¶<sup>1</sup> on þe grene, in ryall a-ray.

134

23e haste 3ou þanne þedyrward, syris, hendly in hyth,

All goode neyboris, ful speyaly we 3ou pray,

& loke þat 3e be þere be-tyme, luffely & lyth,

for we schul be onward be vnderne of þe day.

Mind you  
 come in good  
 time!

138

dere Frendys,

we thanke 3ou of all good dalyaunce

& of all 3oure speyall sportaunce,

& preye 3ou of good contynnaunce

to oure lyuys endys.

143

(12)

PRIMUS VEXILLATOR. ¶ Deus, oure lyuys we loue 3ou, þus takande  
 oure leue.

*First Flag-  
 bearer.*  
 Good-bye!

3e manly men of ¶<sup>1</sup>, þus Crist saue 3ou all!

he maynten 3oure myrthis, & kepe 3ou fro greve,

þat born was of Mary myld in an ox staß.

147

Now, mercy be all ¶<sup>1</sup>, & wel mote 3e cheve!

All oure feythful frendys, þus fayre mote 3e fall!

3a, & welcum be 3e whanne 3e com, prys for to preve,

& worthi to be worchepyld in boure, & in haß,

You'll be  
 welcome  
 when you  
 come to see  
 us!

151

& in euery place.

fare-wel, fayre frendys,

þat loffy wyl lystyn & lendis!

Cryste kepe 3ou fro fendis!

trumpe up, & lete vs pace!<sup>3</sup>

156

Trump up!  
 Let's be off!

<sup>1</sup> ? MS. (for the name of any place they play at).

<sup>2</sup> leaf 155, back. <sup>3</sup> The rest of this page is blank.

## THE PLAY.

## Scene I.

[SCENE I., Before the Scaffold of Mundus on the West.]

(13)

*(crossing over)*The World  
grets his  
hearers.

<sup>1</sup>MUNDANEXILLATOR. wytis, in al þis werd wyde, *Worthy*  
 Be wile; onys, & euery weye-went, *wylde wode wony*  
 Precyous ~~all~~ oper s'rekyd in pride, *in prynces, p'cedyd*  
 þorwe þis þat h' pleyn place, in þes be 3e bent! *þis is* 160 *þat*  
 Buske 3ou, bold & bacheleris, vnder my baner to a-byde,  
 Where bryth basnetis be bateryd, & backys ar schent,  
 3e, syrys semly, all same syttyth on syde,

He is known  
over sea and  
land.

For, bothe be see & be londe, my sondis I haue sent; 164  
 al þe world myn nam[e] is ment,  
 al a-bowtyn my bane is blowe,  
 In euery cost I am knowe,

He makes  
men lawless  
till they die.

I do men rawyn on ryche rowe  
 tyl þei be dyth to dethys dent. 169

(14)

All the  
nations are  
his, from  
Babylon and  
Britain,

Assarye, Acaye, & Almayne,  
 Canadoyse, Capadoyse & Cananee,  
 Babyloyn, Brabon, Burgoyne, & Bretayne,  
 Grece, Galys, & to þe Gryckysch see; 173  
 I mene also Masadoyne in my mykyl mayne,  
 Frauns, Flaundrys, & Freslonde, & also Normande,  
 Pynccecras, Parys, & longe Pygmayne,  
 & euery toun in Trage, euyñ to þe dreye tre, 177

to Rhodes  
and Rome.

Rodis & ryche Rome,  
 all þese londis, at myn a-vyse,  
 arn castyn to my werdly wyse;

Sir Covetous-  
ness has got  
them for him.

My tresorer, Syr Coueytyse,  
 hath sesyd hem holy to me. 182

(15)

Every king-  
dom strives  
to learn his  
pleasure-  
laws.

þerfor my game & my gle growe ful glad;  
 þer is wythe in þis world, þat my wytte wyl me werne,  
 Euery ryche rengne rapyth hym ful rad,  
 In lustis & in lykyngis my lawys to lerne; 186  
 With fayre folke, in þe felde, freschly I am fadde;  
 I dawnse doun, as a doo, be dalys ful derne:

<sup>1</sup> leaf 156.

What boy bodyth batayl, or debatyth with blad,  
 hym were betyr to ben hangyn hye in heft herne, 190  
 or brent on lyth leuene.

Who-so spekyth a-zeyn þe werd,  
 In a presun he schal be sperd ;  
 myn hest is holdyn, & herd  
 In-to hyȝe heuene.

Condemners  
 of the World  
 shall be  
 imprisond.

[*Exit.*] 195

[SCENE II. *Before Belial's Scaffold on the North.*]

Scene II.

(16)

BELYAL. Now I sytte, Satanas, in my sad synne,

As deuyl dowty, in draf as a drake ;

I champe & I chase, I chocke on my chynne,

I am boystows & bold, as Belyal þe blake.

<sup>1</sup>What folk þat I grope, þei gapyn & grenne.

I-wys, fro Carlylle In-to Kent, my carpyage þei take ;

bothe þe bak & þe buttoke brestyth al on brene,

With werkys of wroche, I werke hem mykyl wrake ;

In woo is al my weene.

In care I am cloyed,

& fowle I am a-noyed,

but Mankynde be stroyed

Be dykes & be denne.

Belial is a  
 doughty  
 Devil,

199

and ruins his  
 devotees.

203

He'll be angry  
 if Mankind  
 is not  
 destroyd.

208

(17)

Pryde is my prince, in perlys I-pyth ; —

Wretthe, þis wrecche, with me schal wawe ;

Enuye, in-to werre, with me schal walkyn wyth ;

With þese faytouris I am fedde ; In feyth I am fawe ;

As a dyngne deuyl, in my dene I am dyth ;

Pryde, wretthe, & enuye, I sey in my sawe,

Kyngis, kaiseris & kempys, & many a kene knyth,

þese louely lordis han lernyd hem my lawe ;

to my dene þei wyl drawe.

Al holy, Mankynne,

to helle but I wyne,

In bale is my bynne,

& schent vndyr schawe.

Pride, Wrath,

and Envy are  
 his fellows,

212

and subject  
 kinge to him.

216

He'll be  
 sorrowful  
 unless he get  
 Mankind  
 into Hell.

221

<sup>1</sup> leaf 156, back.

(18)

On Mankynde is my trost, in contre I-knowe,  
 With my tyre & with my tayl, tytly to tene;  
*Belial went* porwe Flaundris & Freslonde, faste I gan flowe,  
*throu Flan-* Fele folke, on a flokke, to flappyn & to flene; 225  
*ders and* Where I graspe on þe grounde, grym þer schal growe.  
*Friesland.* gadyr 3ou to-gedyr, 3e boyis, on þis grene!  
 In þis brode bugyl, a blast wanne I blowe,  
*All the world* al þis werld schal be wood, I-wys, as I wene, 229  
*shall do as he* & to my byddynghe bende;  
*bids.* wythly on syde,  
*He will stay* on benche wyl I byde,  
*to trouble* to tene, þis tyde,  
*Mankind.* al holy, Mankende. 234

*Scene III, at*  
*Caro's Scaff-*  
*old.*

[SCENE III. Before the Scaffold of Caro on the South.]

(19)

*The Flesh of* CARO. I byde, as a brod brustun gutte, a-bouyn on þese touris.  
 euery body is þe beter, þat to myn byddynghe is bent.  
*Mankind* I am Mankyndis fayre flesch, florchyd in flowris;  
*says* my lyfe is with lustys & lykynghe I-lent; 238  
 With tapytys of tafata, I tymbyr my towris;  
 In myrthe & in melodye, my menle is I-ment;  
 þou I be clay & clad, clappyd vndir clowris,  
 3yt wolde I þat my wyH in þe werld went, 242  
 ful trew I 3ou be-hyth;  
 I loue wel myn ese,  
 In lustis me to plese;  
 þou synne my sowle sese,  
 I 3eue not a myth. 247

he likes his  
 ease, and  
 cares not if  
 Sin seizes his  
 soul.

(20)

*He delights* <sup>1</sup>In glotony, gracyous now am I growe;  
*in gluttony,* þerfore he syttyth semly here be my syde;  
*lechery and* In lechery & lykynghe, lent am I lowe;  
*cloth,* & Slawth, my swete sone, is bent to a-byde: 251  
 þese iij are nobyl, trewly I trowe,  
 Mankynde to tenyn, & trecchyn a tyde.  
*which trick* With many berdis in bowre my blastis are blowe,  
*Mankind.* be weys & be wodis, þorwe þis werld wyde, 255

<sup>1</sup> leaf 157.

þe sothe for to seyne ;  
 but if mans flesch fare wel  
 bot[h]e at mete & at mel,  
 dyth I am In gret del,  
 & browt in-to peyne.

Man's Flesh  
 is troubled  
 if he's not  
 fed well.

260

(21)

& aftyr good fare, in feyth þou I felt,  
 þou I drywe to dust, in drosse for to drepe,  
 þow my sely sowle were haryed to hell,  
 Wo-so wyl do þese werkis; I-wys he schal wepe  
 euer with-owtyn ende.

264

be-hold þe Werld, þe Deuyll, & Me!  
 with all oure mythis, we kyngys thre,  
 nyth & day, besy we be,  
 for to distroy Mankende,

The World,  
 the Devil  
 and the Flesh  
 are now busy  
 to destroy  
 Mankind.

269

if þat w[e may];  
 þer-for, on hylle,  
 syttyth all styлле,  
 & seth wyth good wyлле  
 oure ryche a-ray.

[*Exit.*] 274[SCENE IV. *On the Castle-Green?*] (22)*Scene IV.*

(*Enter MANKIND, with a Good Angel on his right, and a Bad  
 Angel on his left.*)

HUMANUM GENUS. aftyr oure forme faderis kende,  
 þis nyth I was of my moder born.

Mankind

Fro my moder I walke, I wende;

Ful feynt & febyl, I fare þou be-forn;

278

I am nakyd of lym & lende,

as mankynde is schapyn & schorn;

I not wedyr to gon ne to lende,

to helpe my-self mydday nyn morn:

282

for schame I stonde & schende.

unable to  
 help himself,

I was born þis nyth in bloody ble,

& nakyd I am, as þe may se.

a! Lord God in trinite!

Whow Mankende is vnthende!

287

(23)

Where-to I was to þis world browth,

I ne wot; but to woo & wepynge

but heir to  
 woe and  
 weeping.

- I am born, & haue ryth nowth  
to helpe my self in no doynge. 291
- <sup>1</sup>I stonde & stodye, al ful of powth;  
bare & pore is my clothynge;  
His clothes  
are poor. a sely crysme, myn hed hath cawth,  
þat I tok at myn crystenynge : 295  
certis, I haue no more.
- of erthe I cam, I wot ryth wele;  
He is but  
earth. & as erthe, I stande þis sele;  
of mankende it is gret dele.  
Lord God, I crye þyne ore! 300
- (24)
- ij aungels bene a-synyd to me;  
He has 2  
Angels, one  
from Christ, þe ton techyth me to goode :  
on my ryth syde þe may hym se ;  
he cam fro Criste þat deyed on rode. 304
- a-noþer is ordeynyd her to be,  
the other,  
his foe, þat is my foo, be fen & flode ;  
he is a-bout, in euery degre,  
to draw him  
to the Devil to<sup>2</sup> drawe me to þe dewyls wode, 308  
þat in helle ben thycke.  
swyche to, hath euery man on lyue,  
to rewlyn hym & hys wyttis fyue :  
whanne man doth ewyl, þe ton wolde schryue ;  
and sin. þe tother drawyth to wycke. 313
- (25)
- but syn þese aungelys be to me falle,  
Mankind  
prays Christ Lord Jhesu ! to þou I bydde a bone,  
that he may  
follow the  
Good Angel. þat I may folwe, be strete & stalle,  
þe aungyl þat cam fro heuene trone. 317  
now, Lord Jhesu ! in heuene halle,  
here, whane I make my mone !  
Coryows Criste, to þou I calle ;  
as a grysly gost, I grucche & grone, 321  
I wene, ryth ful of thowth.  
a ! Lord Jhesu ! wedyr may I goo ?  
a crysme I haue, & no moo.

<sup>1</sup> leaf 157, back.<sup>2</sup> MS. do.



alas ! men may be wondyr woo  
 Whanne þei be fyrst forth browth. 326

(26)

BONUS ANGELUS. 3a, forsothe ; & þat is wel sene :  
 of woful wo, man may synge,  
 for iche creature helpith hym-self be-dene,  
 Saue only man at hys comynge. 330  
*The Good Angel bids Mankind*  
 neuyr-þe-lesse, turne þes fro tene,  
 & seruë Jhesu, heuene kynge,  
 & þou schalt, be greuys grene,  
 farë wel in allë thynges 334  
*serue Jesus*  
 þat Lord þi lyfe hath lante.  
<sup>1</sup>haue hym alway in þi mynde,  
 þat deyed on rodë for mankynde,  
 & serue hym to þi lyfës ende,  
 & sertis þou schalt not wante ! 339  
*who died for him.*

(27)

MALUS ANGELUS. Pes, aungel ! þi wordis are not wyse !  
 þou counselyst hym not a-ryth ;  
 he schal hym drawyn to þe werdës seruyse,  
 to dwelle with caysere, kynge, & knyth, 343  
*singing*  
 þat in londe be hym non lyche.  
 Cum on with me, styll as ston !  
 þou & I, to þe werd schul goon,  
 & þannë þou schalt sen a-non  
 whow sone þou schalt be ryche. — 348  
*The Bad Angel*  
*tells Mankind to come with him to the World,*  
*and get rich.*

(28)

BONUS ANGELUS. A, pes, aungel ! þou spekyst folye !  
 Why schuld he coueyt werldis goode,  
 syn Criste in erthe, & hys meynye,  
 all in pouert here þei stode ? 352  
*The Good Angel*  
*says Christ was always poor.*  
 werldis wele, be strete & stye,  
 Faylyth & fadyth, as fysch in flode ;  
 but he[ue]ne-ryche is good & trye,  
 þer Criste syttyht, bryth as blode, 356  
*Worldly wealth fails and fades.*

Christ kept  
out of the  
world.

With-outyn any dystresse. 357  
to þe world, wolde he not flyt,  
but forsoke it enery whytt :  
example I fynde in holy wryt,  
he wyl bere me wytnesse :  
diuicias & paupertates ne dederis mihi, Domine.<sup>1</sup> 362

## (29)

The Bad  
Angel tells  
Mankind  
that the  
World is  
sweet.

He shall have  
a fair lady,  
renne,

and silk  
attire,

and give up  
God's service.

MALUS ANGELUS. 3a, 3a, man ! leue hym nowth,  
but cum with me, be styte & strete !  
haue þou a gobet of þe world cawth,  
þou schalt fynde it good & swete. 366  
a fayre lady, þee schal be tawth,  
þat in bowre þi bale schal bete ;  
with ryche rentes þou schalt be frawth ;  
with sylke sendel to syttyn in sete. 370  
I rede, late Bedys be !  
If þou wylt haue wel þyn hele,  
& faryn wel at mete & mele,  
with Goddis seruysse may þou not dele,  
but cum & folwe me. 375

## (30)

Mankind is  
puzzled,

and waves  
like wind on  
water.

HUMANUM GENUS. Whom to folwe, wetyn I ne may :  
I stonde in stodye, & gyzne to raue ;  
I wolde be ryche in gret a-ray,  
& fayn I wolde my sowlē saue : 379  
as wynde in watyr I wave. [To the Bad Angel.]  
²þou woldyst, to þe werld I me toke ;  
& he wolde þat I it for-soke.  
now, so God me helpe, & þe holy boke,  
I not wyche I may haue. 384

## (31)

The Bad  
Angel urges  
him to go to  
the World.

MALUS ANGELUS. Cum on, man ! where-of hast þou care ?  
go we to þe werld, I rede þee blyue ;  
for þer þou schalt mow ryth wel fare,  
In case if þou þynke for to thryue ; 388

<sup>1</sup> Mendicitatem et diuitias ne dederis mihi. — *Prov.* xxx. 8.

<sup>2</sup> leaf 158, back.

no lord schal be þee lyche.  
 take þe werld to þine entent,  
 & late þi loue be þer-on lent;  
 With gold & syluyr, & ryche rent,  
 a-none þou schalt be ryche.

393

He shall  
 have gold  
 and silver.

## (32)

HUMANUM GENUS. now, syn þou hast be-hetyn me so,  
 I wyl go *with* þee & a-say;  
 I ne lette, for frende ner fo,  
 but *with* þe Werld I wyl go play,  
 certis, a lytyl prowē.  
 In þis World is al my trust,  
 to lyuyn in lykyng & in lust:  
 haue he & I onys cust,  
 we schal not part, I trowe.

397

Mankind  
 decides to  
 go with the  
 Bad Angel  
 to the World.

402

## (33)

BONUS ANGELUS. a! nay! man! for Cristis blod,  
 cum a-gayn be strete & style!  
 þe Werld is wyckyd, & ful wod,  
 & þou schalt leuyn but a whyle.  
 What coueytyst þou to wyne?  
 man! þynke on þyn endynge day  
 Whanne þou schalt be closyd vnder clay!  
 & if þou thenke of þat a-ray,  
 certis þou schalt not synne.  
 homo, memento finis! & in eternum non peccabis.

406

The Good  
 Angel

411

bids him  
 think of his  
 last day.

412

## (34)

MALUS ANGELUS. Ja, on þi sowle þou schalt þynke al be tyme.  
 Cum forth, man, & take non hede!  
 Cum on, & þou schalt holdyn hym Inne;  
 þi flesch þou schalt foster & fede  
 with lofly lyuys fode.  
 With þe Werld þou mayst be bold  
 tyl þou be sixty wynter hold.  
 wanne þi nosë waxit cold,  
 þanne mayst þou drawe to goode.

416

The Bad  
 Angel tells  
 him to

421

put that off  
 till he's 60,  
 and then  
 turn to God.

(35)

Mankind  
agrees.

HUMANUM GENUS. I vow to God, &amp; so I may

Make mery a ful gret throwe ;

I may leuyn many a day ;

He is but  
young.

I am but jongë, as I trowe,

425

for to do þat I schulde.

If he can but  
be rich, he'll  
be a merry  
man.

Myth I ryde be sompe &amp; syke,

&amp; be ryche, &amp; lord [i-]lyke,

certis þanne schulde I be Fryke,

&amp; a mery man on molde.

430

(36)

The Bad  
Angel<sup>1</sup> MALUS ANGELUS. ȝys, be my feyth, þou schalt be a lord, *lord.*

&amp; ellys hange me be þe hals !

but þou muste be at myn a-cord ;

tells him he  
must be false  
to his kin,

oper whyle þou muste be fals

434

a-mongë kythe &amp; kynne.

Now go we forth, swythe a-non !

to þe Werld us must gon ;

and bear  
himself  
manly.

&amp; bere þee manly euere a-mong,

Whanne þou comyst out or Inne.

439

(37)

Mankind  
says he will.

HUMANUM GENUS. ȝys, &amp; ellys haue þou my necke,

but I be manly be downe &amp; dyche ;

&amp; þou I be fals, I ne recke,

with so þat I be lord [i-]lyche,

443

I folwe þee as I can.

þou schalt be my bote of bale ;

If he's rich,  
he'll not care  
for God or  
man.

for, were I ryche of holt &amp; hale,

þanne wolde I ȝeue neuere tale

of God ne of good man.

448

[Eceunt MAL. ANG. and HUM. GEN.]

(38)

The Good  
Angel  
laments over  
Mankind.

BONUS ANGELUS. I weyle, &amp; wrynge &amp; makë mone !

þis man, with woo schal be pylt.

I syë sore, &amp; grysly grone,

for hys folye schal make hym spylt ;

452

I not weder to gone.  
 Mankynde hath forsakyn me !  
 alas, man, for loue of the !

3a, for þis gamyn & þis gle,

þou schalt grocchyn & grone. [Exit.] [pipe vp, mu-  
 [sic].<sup>1</sup>

456 Mankind  
 shall groan  
 for his glee.

[SCENE V. *Before World's Scaffold, on the West.*] (39)

Scene V.

(*On the Scaffold, World, Pleasure, Liking, Vain-Glory.*)

MUNDUS. Now I sytte in my semly sale ;

The World  
 boasts that  
 he's lord of  
 king, knight  
 and kaiser,

I trotte & tremle in my trew trone ;  
 as a hawke, I hoppe in my herde hale ;

Kyng, knyth & kayser, to me makyn mone.

461

of God ne of good man, 3yf I neuere tale ;

as a lykyng lord, I leyke here a-lone ;

and cares  
 not for God  
 or good men.

wo-so brawle any boste, be downe or be dale,

þo gadlyngis schal be gastyd, & gryalych grone,

465

I-wys.

Lust, Foly & Veynglory,

all þese arn in myn memory :

þer be-gynnyth þe nobyl story

of þis werldis blys.

470

(40)

Lust, Lykyng & Foly,

comly knytis of renoun,

be-lyue þorwe þis londe do crye

al a-bowtyn in toure & toun.

474

If any man be fer or nye,

þat to my seruyse wyl buske hym boun,

if he wyl be trost & trye,

he schal be kyng, & were þe croun,

478

With rycches[t] robys in res.

They who  
 serue the  
 World shall  
 be kings.

<sup>2</sup>wo-so to þe World wyl drawe,

Of God ne of good man 3euýt he not a hawe :

Syche a man, be londys lawe,

schal syttyn on my dees.

483

(41)

VOLUPTAS. lo, me, here ! redy, lord, to faryn & to fle,

to sekyn þee a seruauant dyng & dere.

<sup>1</sup> This is in another contemporary hand.

<sup>2</sup> leaf 159, back.

*Pleasure says* Who-so wyl with foly rewlyd be,  
 he is worthy to be a seruauunt here, 487  
 þat drawyth to synnys seuene.

*worldly wisdom  
 doesn't care  
 a louse for  
 God or  
 Heaven.*  
 Who-so wyl be fals & covetouse,  
 With þis world he schal haue lond & house;  
 þis werldys wysdom þeyyth no[t] a louse 492  
 of God, nyn of hye heuene.  
 [tunc descendat in placea parita.]

*Pleasure  
 leaves  
 World's  
 Scaffold and  
 goes inside  
 the Castle-  
 ditch.*  
 (42)  
 Pes, pepyl! of pes we þou pray.  
 syth & sethe wel to my sawe!  
 Who-so wyl be ryche & in gret aray,  
 to-ward þe world he schal drawe. 496  
 Who-so wyl be fals, al þat he may,  
 of God hym-self he hath non awe,  
 & lyuyn in lustis, nyth & day,  
 þe world of hym wyl be ryth fawe, 500  
 do<sup>1</sup> dwelle in his howse.

who-so wyl with þe world haue his dwellynge,  
 & ben a lord of his clothynge,  
*but must be  
 covetous.* he muste nedys, ouyr al þynge,  
 euere-more be couetowse:  
 Non est in mundo diues, qui dicit 'habundo.' 506

(43)  
*Folly says  
 men must* STULTICIA. 3a! couetouse he muste be,  
 & me, Foly, must haue in mende;  
 for who-so wyl alwey foly fle,  
 In þis world schal ben vnthende. 510  
 þorwe werldys wysdom of gret degre,  
 Schal neuere man in world moun wende,  
 but he haue help of me  
 þat am Foly fer & hende; 514

hang on his  
 hook too.  
*Worldly wit  
 is no good  
 without folly.* he muste hangyn on my hoke.  
 werldly wyt was neuere nout,  
 but with foly it were frawt;  
 þus þe wysman hath tawt  
 a-botyn in his boke:  
 Sapientia penes Domini. 520

(44)

VOLUPTAS. Now, all þe men þat in þis world wold thryue,  
for to rydyn on hors ful hye,  
cum speke with Lust & Lykyng belyue,  
& his felaw, 3onge Foly!

*Pleasure bids  
all who'd  
thrive in the  
world,  
talk with  
him,  
liking and  
Folly.*

524

late se who-so wyl vs knowe.

Who-so wyl drawe to Lykyng & Luste,  
& as a fole, in foly ruste,

On vs to he may truste,

& leuyn louely, I trowe.

529

(45)

<sup>1</sup> MALUS ANGELUS (*re-entering*). How, Lust, Lykyng, & Folye!  
take to me good entent!

*The Bad  
Angel says  
he's brought  
Mankind to  
serve the  
World,*

533

I haue browth, be downys drye,  
to þe Werld a gret present;

I haue gylyd hym ful qweyntly,  
For, syn he was born, I haue hym blent;

he schal be serwaunt good & try;

a-monge 3ou his wyl is lent,

537

to þe Werld he wyl hym take;

For, syn he cowde wyt, I vndirstonde,

I haue hym tysyd in euery londe.

hys Goode Aungel, be strete & st[r]onde,<sup>2</sup>

I haue don hym forsake.

542

*and has made  
him forsake  
his Good  
Angel.*

(46)

þerfor, Lust, my trewē fere,

þou art redy al-vey I-wys;

of worldly lawys þou hym lere,

þat he were browth in werldly blys;

*Pleasure*

546

Loke he be ryche, þe sope to teñ;

help hym, fast he gunne to thrywe;

& whanne he wenyth best to lywe,

þanne schal he deye, & not be schrywe,

& goo with vs to heñ.

*must make  
him rich,*

551

*so that he  
may die  
unshriven,  
and go to  
Hell.*

(47)

VOLUPTAS. be Satan, þou art a nobyl knawe  
to techyn men fyrst fro goode!

<sup>1</sup> leaf 180.<sup>2</sup> See 95/605, 96/632.

*Pleasure says  
Mankind  
shall have a  
pleasing lady,*

Lust & Lykyng he schal haue ;

Lechery schal ben hys fode ;

555

Metis & drynkis he schal haue trye.

With a lykyng lady of lofte,

he schal syttyn in sendel softe,

to cachen hym to helle crofte

þat day þat he schal deye.

560

*and go to  
Hell when  
he dies.*

(48)

*Folly says  
he'll*

STULTICIA. With ryche rentys I schal hym blynde,

Wyth þe werld tyl he be pytte ;

& þanne schal I, longe or his ende,

*knit Mankind  
to the World.*

make þat caytyfe to be knytte

564

On þe werld whanne he is set s[ore].

[Re-enter MANKIND.]

Cum on, man ! þou schalt not rewe,

for þou wylt be to vs trewe ;

þou schalt be clad in clothis newe,

& be ryche euere-more.

569

(49)

*Mankind  
says,*

HUMANUM GENUS. Mary, felaw, gramercy !

I wolde be ryche & of gret renoun.

[Of God] I ȝeue no tale trewly,

So þat I be lord of toure & toun,

573

be buskys & bankys broun.

<sup>1</sup>Syn þat þou wylt makē me

boþē ryche of gold & fee,

goo forthe ! for I wyl folow þee

be dale & euery towne.

578

*All four go  
to the World,  
in his Scaf-  
fold on the  
West.*

[<sup>2</sup>Trumpe vp. tunc ibunt Voluptas & Stulticia,  
Malus Angelus & Humanum Genus, ad  
Mundum, & dicat

(50)

*Pleasure  
introduces  
Mankind to  
the World.*

VOLUPTAS. How, lord ! loke owt ! for we haue browth

a serwant of nobyl fame ;

[Presents MANKIND.]

of worldly good is al his pouth ;

of lust & folye he hath no schame ;

582

<sup>1</sup> leaf 160, back.

<sup>2</sup> In red letters, like the other Clarendon words.



he wolde be gret of name,  
 he wolde be<sup>1</sup> at gret honour,  
 for to rewle town & toure;  
 he wolde haue to his paramoure  
 Sum louely dyngē dame.

[<sup>1</sup> be later, over line]

Mankind  
 wants to be  
 famous,

and have a  
 lovely dame.

587

(51)

**Mundus** [*to MANKIND*]. welcum, syr, semly in syth!

pou art welcum to worthy wede,  
 for pou wylt be my serwaunt, day & nyth.  
 With my seruyse I schal þee foster & fede;  
 pi bak schal be betyn with besawntis bryth;  
 pou schalt haue byggyngys be bankis brede;  
 to pi cors schal knele kayser & knyth,

The World  
 welcomes  
 Mankind,

591

and promises  
 him wealth,  
 honour,

594

and lovely  
 ladies.

& ladys louely on lere,  
 Where þat pou walke, be sty or be strete.  
 but Goddys seruyse þou must forsake,  
 & holy to þe werld þee take,  
 & þanne a man I schal þee make,  
 þat non schal be þi pere.

But he must  
 forsake God's  
 service.

600

(52)

**humanum genus.** ȝys, Werld, & þer-to here myn honde,  
 to forsake God & hys seruyse.

Mankind  
 agrees to  
 do so.

to medys, pou ȝeue me howse & londe,  
 þat I regne rychely at myn enprise.  
 so þat I fare wel be strete & stronde

If he's made  
 rich,

604

Whil I dwelle here in werldly wyse,  
 I reeke neuere of heuene wonde,  
 nor of Jhesu, þat jentyl justyse;  
 of my sowle I haue non rewthe.  
 what schulde I recknen of domysday,  
 so þat I be ryche & of gret a-ray?  
 I schal make mery whyl I may,  
 & þer-to here my trewthe.

he'll not care  
 for Christ or  
 his own soul.

608

613

(53)

**Mundus.** Now sertis, syr, pou seyst wel:

I holde þee trewe ffro top to þe too.  
 but pou were ryche, it were gret del,  
 & all men þat wyl fare soo.

The World  
 applauds  
 him.

617

The World  
bids Mankind  
come up on  
his Scaffold,  
and sit by  
him;  
he shall be  
rich,

cum up, my serwaunt trew as stel! [tunc ascendit Humanum  
pou schalt be ryche, where so pou goo; Genus ad Mundum.

men schul seruyn þee at mel

with mynstralsye & bemys blo,

with metis & drynkis trye.

lust & lykyng schal be þin ese;

louely ladys þee schal plese:

who-so do þee any disesse,

he schal ben hangyn hye.

621

and have  
lovely ladies.

let it be  
education  
by fortune

626

(54)

The World  
tells Likynge

<sup>1</sup>Lykyng! be-lyue

late clothe hym swythe

In robys ryve

With ryche a-ray.

630

and Folly to  
dress and  
serve  
Mankind.

Folye! pou fonde,

be strete & stronde,

serue hym at honde

bothe nyth & day.

634

(55)

Measure says  
he will,

**Voluptas.** trostyly,

lord, redy,

Je vous pry,

Syr, I say.

638

in lykyng & lust

he schal rust,

tyl dethys dust

do hym to day.

642

(56)

and Folly  
too,

**Stulti[cia].** & I, Folye,

schal hyen hym hye,

tyl sum enmye

hym ouer-goo.

646

In worldis wyt

þat in folye syt,

I þynkē ȝyt

his sowle to sloo.

[trunpe vp! 650.

. [Exeunt.]

but he'll kill  
Mankind's  
soul.

(57) [SCENE VI. *Enter Backbiter.*]

**Detraccio.** all þyngis I crye a-gayn þe pes  
to knyht & knaue; þis is my kende.

þa! dyngne dukis on her des,  
In bytter balys I hem bynde;  
cryinge & care, chydyng & chos  
& sad sorwe, to hem I sende.

þa! lowdē lesyngis lachyd in les,  
of talys vn-trewe is al my mende;  
Mannys bane a-bowtyn I bere.

I wyl þat ȝe wetyn, all þo þat ben here,  
for I am knowyn, fer & nere,

I am þe werldys messengere;  
my name is Bachyters. }

*Scene VI.*

*Backbiter's  
Speech.*  
I bring bale  
to knyght,  
knaue and  
duke.

654

658 I deal in lies.  
I am man's  
bane,

and the  
World's mes-  
senger.  
663

## (58)

with euery wyth I walke & wende,  
& euery man now loutht me wele;  
with lowdē lesyngis vndyr lende,  
to dethys dynt I dresse & delē.  
to speke fayre be-for, & fowle be-hynde,  
a-mongis men at mete & mele,  
trewly, lordys, þis is my kynde.

þer I renne up-on a whele

I am feller þanne a fox.  
fleterynge & flatteryng is my lessun;  
with lesyngis I tene bope tour & town,  
with letterys of defamacyoun  
I here here in my box.

667

I speak fair  
before men,  
and foul  
behind them.

671

I defame  
all folk.  
676

## (59)

I am lyth of lopyes þorwe euery londe;  
myȝ holy happys may not ben hyd;  
to may not to-gedyr stonde,  
but I, Bakbyter, be þe thyrd.  
I schape ȝone boyis to schame & schonde,  
all þat wyl bowyn whanne I hem bydde;  
to lawe of londe in feyth I fonde;  
Whanne talys vntrewe arn be-tydde,  
MACRO PLAYS

I make a  
thirde to  
every couple.  
680

684

I brew bale  
throughout  
the world,

Bakbyter is wyde spronge :  
þorwe þe werld, be downe & dalys,  
aȝt a-bowtyn I brewe balys ;  
Euery man tellyth talys  
Aftyr my fals tunge.

689

(60)

and tell  
unsaid tales.

<sup>1</sup> þer-fore I am mad massenger  
to lepyñ ouer londis leye,  
þorwe aȝt þe world, fer & ner,  
vnsayd sawys for to seye.

693

I'll teach  
Mankind the  
7 Deadly  
Sins.

For whanne Mankynde is clopyd clere,  
þanne schal I techyn hym þe ~~wey~~ <sup>copied</sup>  
to þe dedly synnys seuene.

697

Here I schal a-bydyn with my pese,  
þe wronge to do hym for to chese,  
for I þynke þat he schal lese  
þe lyth of hey heuene.

702

(61)

Pleasure  
tells the  
World that

VOLUPTAS [*re-entering with the World, Mankind, and Folly*].  
Worthy World, in welthys wonde,  
here is Mankynde ful fare in folde !

In bryth besauntys he is bownde,  
& bon to bowe to þou so bolde.

706

Mankind is  
given up  
to him,

he leuyth in lustys euery stounde ;  
holy to þou he hathe hym ȝolde.

for to makyn hym gay on grounde,  
worthy World, þou art be-holde ;  
þis werld is wel at ese ;

710

and would  
sooner grieve  
God than  
displease  
the World.

For to God I make a-vow,  
Mankynde had leuer now  
greuē God with synnys row,  
þanne þe World to dysplese.

715

(62)

STULTICIA. dysplese þee, he wyl for no man ;  
On me, Folye, is al hys<sup>2</sup> þowth.

<sup>1</sup> leaf 161, back.

<sup>2</sup> MS. al hys al hys.

trevely Mankynde nowth nen can  
pynke on God þat hathe hym bowth.

719 *Folly says  
Mankind is*

worthy World, wyth as swan,

*In love with  
the World,*

In þi loue lely is he lawth;  
sythyn he cowde, & fyrste be-gan,  
þee forsakyn wolde he nowth,

723

but ȝeue hym to folye;  
& syþyn he hathe to þee be trewe,  
I rede þee forsakyn hym for no newe;  
lete vs plesyn hym tyl þat he rewe,  
In heh to hangyn hye.

728 *who must  
not forsake  
him till he  
hangs in  
Hell.*

## (63)

MUNDUS. now, Folye, fayre þee be-fall!  
& Lustē, blyssyd be þou ay!  
ȝe han browth Mankynde to myn haH,  
Sertis in a nobyl a-ray.

*The World  
thanks  
Pleasure and  
Folly,*

732

with werldys welthys, with-Inne þese waH,  
I schal hym feffe of þat I caH.  
welcum Mankynde! to þee I caH,  
cleuner cloþyd þanne any clay,  
be downē, dale, & dyche.

*and welcomes  
Mankind.*

736

<sup>1</sup>Mankynde! I redē þat þou reste  
with me, þe Werld, as it is beste;  
loke þou holde myn hendē feste,  
& euerē þou schalt be ryche.

741

## (64)

HUMANUM GENUS. Whou schul I, but I þi hestis helde?  
þou werkyst with me holy my wyH;  
þou feffyst me with fen & felde,  
& hyē haH, be holtis & hyH.

*Mankind  
promises to  
buy the  
World*

745

In werldly wele my wytte I welde;  
In joye I jette, with juelys jentyH;  
on blysful banke my boure is bylde,  
In veynglorye I stondē styH;  
I am kene as a knyH.

*that has given  
him joy and  
jewels.*

749

Who-so a-ȝayn þe werld wyl speke,  
Mankynde schal on hym be wreke;

In stronge presun I schal hym steke,  
be it wronge or ryth.

754

(65)

*The World*

MUNDUS. a! Mankynde! wel þee be-tyde,  
þat þi loue on me is sette!

In my bowris þou schalt a-byde,  
& 3yt fare makyl þe bette.

758

enters  
Mankind  
with all his  
possessions,

I Feffe þee in all my wonys wyde  
In dale of dros, tyl þou be deth;

I make þee lord of mekyl pryde:  
syr, at þyn owyn mowthis mette,

762

I fynde in þee no tresur.

In all þis worlde, be se & sonde,  
parkis, placis, lawnde & londe,

here I 3yfe þee with myn honde,  
syr, an opyn sesun.

767

and gives him  
relin of  
them.

(66)

He is to go to  
Covetousness  
for money,

go to my tresorer, Syr Couetouse!

loke þou tell hym as I seye!

bydde hym make þee mayster in his house,  
with penyis & powndis for to pleye.

771

loke þou 3euë not a lous

of þe day þat þou schalt deye.

messenger, do now þyne vee!

Bakbytere, teche hym þe weye!

775

þou art swetter þanne mede.

take Bak-  
biting with  
him,

Mankynde! take with þee Bakbytynge!

lefe hym for no maner thyng!

Flepergebet,<sup>1</sup> with hys flaterynge,  
standith mankynde in stede.

780

(67)

and Detrac-  
tion too.

DETRACCION. Bakbytynge & Detraccion  
schal goo with þee fro toun to toun.

haue don, Mankynde, & cum down!

I am þyne owyn page.

784

I schal bere þee wyttnesse with my myth,  
whanne my lord þe Werlde it behyth.

<sup>1</sup> Flibbertigibbet.

lo, where syr Coueytyse sytt, [Points to his Scaffold on  
& bydith us in his stage. the N.-East.] 788

(68)

<sup>1</sup>HUMANUM GENUS. Syr Worlde, I wende, in Coueytyse to chasyn my kende. *Mankind will turn covetous.*

MUNDUS. haue hym in mende! & I-wys þanne schalt þou be ryth þende. 790

(69)

BONUS ANGELUS. alas, Jhesu, jentyl justyce!  
wheder may mans Good Ausgyl wende?

*The Good Angel says Mankind 'll be ruin'd by Covetousness*

now schal careful Coueytyse,  
Mankende trewly al [to-]sehende; 794

hys sely goste may sore a-gryse;  
Bakbytynge bryngyth hym in bytter bonde.

*and Back-biting.*

worldly wyttis, 3e are not wyse;  
3our louely lyfe, a-mys 3e spende, 798

& þat schal 3e sore smert.

parkys, poundys, & many pens,

þei semyn to 3ou swetter þanne sens;

but Goddis seruyse, nyn hys commaundementis,

stondyth 3ou not at hert. 803

(70)

MALUS ANGELUS. 3a! whanne þe fox prechyth, kepe wel 3ore gees!  
he spekyth as it were a holy pope.

*The Bad Angel ridicules the Good one.*

goo, felaw, & pyke of þe lys  
þat crepe þer up-on þi cope! 807

þi part is played al at þe dys  
þot þou schalt haue here, as I hope;

tyl Mankynde fallith to podys prys,  
Coueytyse schal hym grype & grope 811

tyl sum schame hym schende.

tyl man be dyth in dethys dow,

he seyth neuere he hath I-now;

þer-fore, goode boy, cum blow

at my neþer ende! 816

*Man never has enough till he's dead.*

(71)

DETRACIO [*entering*]. Syr Coueytyse, God þee saue,  
þi pens & þi poundys all!

<sup>1</sup> leaf 162, back. The 1st couplet might be printed in 4 lines.

*Detraction or  
Backbiter  
tells Covet-  
ousness he  
has brought  
Mankind to  
him.*

I, Bakhytere, þyn owyn knaue,  
haue browt Mankynde vn-to þine haß. 820

þe Worlde bad þou schuldyst hym haue,  
& feffyn hym, what-so be-faß.  
In grene gres tyl he be graue,  
putte hym in þi precyous paß, 824

Coueytse! it were aß rewthe.  
whyl he walkyth in worldly wolde,  
I, Bakbyter, am with hym holde;  
Lust & Folye, þo barouns bolde,  
to hem he hath plyth hys trewth. 829

(72)

*Covetousness  
bids Mankind  
come up to  
him,*

AUARICIA [entering]. Ow, Mankynde! blyssyd mote þou be!

I haue louyd þee derworthly many a day,  
& so I wot wel þat þou dost me;  
cum up & se my ryche a-ray! 833

<sup>1</sup>it were a gret poynte of pyte  
but Coueytse were to þi pay.  
Sit up ryth here<sup>2</sup> in þis se;  
I schal þee lere of werldlys lay, 837

*and get store  
of goods.*

þat fadyth as a fode.  
with good I-now I schal þee store;  
& 3yt oure gamē is but lore,  
but þou coueyth mekyl more,  
þanne euere schal do þee goode. 842

(73)

*He must  
take to  
extortion,*

þou muste 3yfe þee to symonye,  
extorsion) & false asyse;  
helpe no man but þou haue why;  
pay no wages pay not þi serwauntys here serwyse! 846

*or tithes,*

þi neyborys, loke þou dystroye;  
tythe not on non wyse!  
give nothing to beggars, here no begger, þou he crye,  
& þanne schalt þou ful sonē ryse. 850

*but cheat.*

& whanne þou vsyste marchaundyse,  
loke þat þou be sotel of sleytys,  
& also swere al be deseytys,

<sup>1</sup> leaf 163.<sup>2</sup> MS. *hele* altered to *here*.

*þis is a  
copy of the  
original*



bye & sell be fals weytys,  
for þat is kyndē coueytyse.

855

(74)

be not a-gaste of þe grete curse ;  
þis lofly lyfe may longē leste ;  
be þe peny in þi purs,<sup>1</sup>

So long as  
Mankind has  
a penny in  
his purs,  
let folk curse!

• lete hem cursyn, & don here beste.

859

What, deuyl of heȝ, art þou þe wers  
þow þou brekyste Goddys heste?

Do after me! I am þi nors.

all-wey gadyr, & haue non reste ;  
in wyynyngē be al þi werke!

863

to porē men take none entent, ;

for þat þou haste longe tymē hent,

In lytyl tyme it may be spent :

þus seyth Caton, þe grete clerke :

‘labitur exiguo quod partum tempore longo.’

869

(75)

HUMANUM GENUS. A, Auaryce! wel þou spede!

Mankind  
promises

of werldly wytte þou canst I-wys ;

þou woldyst not I haddē nede,

& schuldyst be wrothe if I ferd a-mys ;

873

I schal neuere begger bede

mete nyn drynke, be heuene blys ;

not to help  
beggars,

rather or I schulde hym cloþe or fede,

he schulde sterue, & stynke I-wys :

877

Coueytyse, as þou wylt, I wyl do.

where-so þat I fare, be fenne or flod,

I make a-vow, be Goddys blod,

of Mankynda, getyth no man no good,

but if he syngē ‘si dederō.’

882 or give any-  
thing to any  
man.

(76)

AUARICIA. <sup>2</sup>Mankynd! þat was wel songe :

Sertis now þou canst sum skyȝ.

blyssyd be þi trewē tonge!

In þis bowre þou schalt byde & byȝ.

886

<sup>1</sup> † MS. *purus*.<sup>2</sup> leaf 163, back.

*Covetousness* Moo synnys I wolde þou vnderfonge ;  
 with coveytyse þee Feffe I wyȝt ;  
 & þanne sum Pryde I woldē spronge,  
 hyȝe in þi hert to holdyn & hyȝt,  
 & a-bydyn in þi body.  
 here I feffe þee in myn heuene  
 with gold & syluer, lyȝt as leuene ;  
 þe dedly synnys, allē seuene,  
 I schal do comyn in hy.

890

895

(77)

*Pride, Wrath, Envy, Lechery, Sloth and Gluttony* Prydē, Wrathē, & Envyē,  
 Com forthe, þe deuelys chyldryn þre !  
 Lechery, Slawth, & Glottonye,  
 to mans flesch ȝe are fendis Fre ;  
 Dryuyth downne ouer dalys drye ;  
 beth now blyþe as any be ;  
 ouer hyȝt & holtys ȝe ȝou hyȝe,  
 to com to Mankynde & to me,  
 fro ȝoure dowty dennys !  
 as dukys dowty, ȝe ȝou dresse !  
 whanne ȝe sex be comme, I gesse,  
 þanne be we seuene, & no lesse,  
 of þe dedly synnys.

899

903

908

[Enter Pride, Wrath and Envy.]

(78)

*Pride hears the call,* *SUPERBIA.* Wonder hyȝe howtis, on hyȝt, herd I houte :  
 Koueytyse kryeth ; hys karpynge I kenne.  
 Summe lord, or summe lordeyn, lely schal loute  
 to be pyth with perlys of my proude penna.  
 bon I am to braggyn, & buskyn a-bowt,  
 rapely & redyly, on rowte for to renne ;  
 be doun, dalys, nor dennys, no dukis I dowt ;  
 also fast for to Fogge, be flodys & be fenne,  
 I rore whanne I ryse.  
 Syr Belyal, bryth of ble !  
 to ȝou I recomaunde me :  
 haue good day, my fader fre,  
 For I go to Coveytyse.

912

916

921

(79)

IRA. Whanne Coveytyse cried, & carpyd of care,  
 þanne must I, wod wreche, walkyn & wende  
 hyȝe ouer holtis, as hound aftyr hare.  
 If I lette, & were þe last, he schuld me sore schende; 925  
 I buske my bold baston, be bankis ful bare,  
 Sum boy schal be betyn, & browth vnder bonde;  
 Wrath schal hym wrekyng, & weyin his ware;  
 for-lorn schal al be, for lusti laykys, & londe, 929  
 as a lythyr page.  
<sup>1</sup>Syr Belyal blak & blo, bids Belial  
 haue good day! now I goo good-bye.  
 for to feh þi foo  
 With wyckyd wage. 934

(80)

INVIDIA. Whanne Wrath gynnyth walke in ony wyde wonys, Envy too  
 Envye flet as a fox, & folwyth on faste.  
 Whanne þou sterystis or starystis, or stumble up-on stonys,  
 I lepe as a lyon: me is loth to be þe laste. 938  
 3a, I breyde bytter balyis in body & in bonys;  
 I frete myn herte, & in kare I me kast.  
 goo we to Coveytyse, all þre at onys,  
 with oure gryaly gere, a grome for to gast; 942  
 þis day schal he deye.  
 Belsabubbe! now haue good day!  
 for we wyl wendyn in good a-ray,  
 al þre in fere, as I þe say,  
 Pride, Wrath, & Envye. 947 Pride and Wrath.

(81)

BELIAL. Fare-wel now, chydryn<sup>2</sup> fayre to fynde!  
 Do now wel ȝoure olde owse  
 whanne ȝe com to Mankynde!  
 make hym wroth & Envyous; 951 wroth and  
 leuyth not lytly vnder lynde: envious,  
 to his sowle brewyth a bytter ȝous.  
 whanne he is ded, I schal hym bynde  
 In heH, as Catte dothe þe mows: 955 so that he  
 may get bound in Hell.

<sup>1</sup> leaf 164.<sup>2</sup> for chylidryn.

now buske 3ou forþe on brede!

All men are  
ruled by  
Belial's &  
children,

I may be blythe as any be,  
for mankynde, in euery cuntrye,  
Is rewlyd be my chyldyr þre,

Envy, Wrath  
and Pride.

Envye, Wrath, & Pryde.

[*Exit Belial.*] 960

(82)

[*Enter Gluttony, Lechery, Sloth and Flesh.*]

Gluttony  
boasts

GULA. a grom gan gredyn gayly on grounde;  
of me, gay Glotoun, gan al hys gale.

I stampe & I styrt, & stynt up-on stounde;  
to a staunche deth I stakyr & stale.

964

how he ruins  
the folk that  
follow him.

what boyes, with here belys, in my bondis be bownde,  
þoþe here bak & here blod, I brewē al to bale;

I fese folke to fyth, tyl here flesch fonde;

Whanne summe han dronkyn a drawth, þei dropyn in a dale;  
in me is here mynde.

969

mans Florchyngē flesch,

Fayre, frele & Fresch,

I rape to rewle in a rese,

to kloy et<sup>2</sup> in my kynde.

973

(83)

Lechery  
brags that  
she's lord  
in every  
land.

<sup>1</sup>LUXURIA. In mans kyth, I cast me a castel to kepe.

I, Lechery, with lykyngē am lovyd in iche a londe.

With my sokelys of swettnesse, I saytte & I slepe;

Many berdys I bryngē to my bytter bonde.

977

In wo & in wrake, wyckyd wytis schal wepe,

þat in my wonys wylde wyl not out wende.

Whanne Mankynde is castyn, undyr clouris to crepe,

þanne þe ledrouns, for here lykyngē, I schal al to-schende, 981  
trewly to tell.

She goes to  
bring Man-  
kind to Hell.

Syr Flesch, now I wende,

With lust in my lende,

to cachyn Mankynde

to þe devyl of heh.

986

(84)

ACCIDIA. 3a! waht seyst þou of Syr Slawth, with my soure  
syth?<sup>3</sup>

Mankynde louth me wel wys, as I wene;

<sup>1</sup> leaf 164, back.

<sup>2</sup> MS. kloyet.

<sup>3</sup> 'snowt' struck out.

men of relygion, I rewle in my ryth ;

I lette Goddis seruise, þe soþe may be sene.

In bedde I brede brothel, with my berdís bryth ;

lordys, ladys, & lederounys, to my lore leene ;

mekyl of mankynde, in my clokis schal be knyth,

tyl deth dryuyth hem down in dalys be-dene :

We may now lenger a-byde.

Syr Flesch, comly kyng,

in þee is al oure bredyng :

þeue us now þi blyssyng,

For Coveytyse hath cryde.

*Sloth says*

990

he breeds  
fornicators  
and is fol-  
lowd by lords  
and ladies.

994

999

(85)

CARO. Glotony & slawth, Fare-wel in fore !

lonely in londe is now þour lesse ;

& Lecherye, my Dowter so dere,

Dapyrly þe dresse þou so dyngne on desse.

AH þre, my blyssyng þe schal haue here ;

goth now forth, & gyue þe no fors ;

it is no nede, þou for to lere

to cachyn Mankynde to a care-ful clos

Fro þe bryth blyse off heuene.

þe Werld, þe Flesch, & þe Devyl, are knowe

grete lordis, as we wel owe,

& þorwe Mankynde we settyn & sowe

þe dedly synys seuene.

*Flesh gives  
Gluttony,  
Sloth and  
Lechery*

1003

his blessing.

1007

1012

tunc ibunt Superbia, Ira, Invidia, Gula, Luxuria, & Accidia, ad  
Auariciam ; & dicat Superbia :

*The Six Sins  
go to Covet-  
ousness,*

(86)

SUPERBIA. What is þi wyth, Syr Coveytyse ?

Why hast þou aftyr vs sent ?

Whanne þou Creydyst, we ganne a-gryse,

& come to þee now par asent ;

oure loue is on þee lent.

I, Pryde, Wrath, & Envy,

Gloton, Slawth, & Lechery,

We am cum aht sex for þi Crye,

to be at þi commaundement.

*and Pride  
asks why  
he sent for  
them.*

1016

1021

(87)

*Coveytousness  
welcometh his  
fellow-Sin,*

<sup>1</sup> AUARICIA. Welcum be ȝe, breþeryn aȝ,

& my sy[s]tyr, swete Lecherye !

wytte ȝe why I gan to call !

for ȝe must me helpe, & þat in hy.

1025

Mankynde is now com to myn haȝ,

with me to dwelt, be downys dry ;

*and says they  
must endow  
Mankind  
with their  
folly,*

þefore ȝe must, what so be-fall,

Feffyn hym with ȝoure foly,

1029

& ellis ȝe don hym wronge.

For whanne Mankynde is kendly koueytous,

he is provd, wrathful, & Envyous ;

Glotons, slaw, & lecherous,

þei arn oþer whyle amonge.

1034

(88)

*every sin  
drawing on  
the other,*

þus Euery synne tyllȝth in oþer,

& makȝth Mankynde to ben a foole.

we seuene ffallyn on a fodyr,

Mankynde to chase to pyny[n]gis stole.

1038

þefore, Pryde, good broþyr,

& breþeryn aȝ, take ȝe ȝour tol ;

late Iche of vs take at oþyr,

*till Mankind*

& set Mankynde on a stomlynge stol.

1042

whyl ho is here on lyve,

lete vs lullyn hym in oure lust,

*is driven to  
dammyn  
dust.*

tyl he be dreuyn to dampnyng dust ;

Colde care schal ben hys crust,<sup>2</sup>

to deth whanne he schal dryve.

1047

(89)

*Pride begs  
Mankind to  
take him in  
his heart.*

SUPERBIA. In gle & game I growe glad.

Mankynde, take good hod,

& do as Coveytyse þee bad !

take me in þyn hert, precyous Pride !

1051

loke þou be not ouer-lad ;

late no bacheler þee mysbede ;

Do þee to be dowtyd & drad ;

bete boyes tyl þey blede ;

1055

<sup>1</sup> leaf 165.<sup>2</sup> MS. curst.

- Kast hem in careful kettis.  
 Frende, fadyr, & moder dere,  
 bowe hem not in non manere ;  
 & hold no maner man þi pere,  
 & vsë þese new Iettis :  
 (90)
- loke þou blowë mekyl bost,  
 with longe Crakows on þi schos ;  
 Jagge þi Clothis in euery cost,  
 & ellis men schul lets þee but a goos.  
 It is þus, man, wel þou wost ;  
 þerfore do as no man dos,  
 & euery man sette at a thost,  
 & of þi-self make gret ros ;  
 now se þi-self on euery syde.  
<sup>1</sup>euery man þou schalt schende & schelfe,  
 & holde no man betyr þanne þi selfe ;  
 tyl deþys dynt þi body delfe,  
 put holy þyn hert in pride.  
 (91)
- HUMANUM GENUS. Pryde ! be Jhesu, þou seyst wel :  
 Who-so suffyr, is ouer-led al day.  
 Why I reste on my rennyng whel,  
 I schal not suffre, if þat I may.  
 Mychë myrthe, at mete & mel,  
 I loue ryth wel, & ryche a-ray.  
 trewly I þynke, in euery sel,  
 on groundë to be graythyd gay,  
 & of my selfe to take good gard.  
 mykyl myrthe þou wylt me make,  
 lordlyche to leue, be londe & lake ;  
 myn hert holy to þee I take,  
 In-to þyn owyn a-ward.  
 (92)
- SUPERBIA. I þi bowre to a-byde,  
 I com to dwellë be þi syde.  
 HUMANUM GENUS. Mankynde & Pride  
 schal dwell to-gedyr euery tyde.  
<sup>1</sup> leaf 165, back.
- Pride bids*  
 Mankind
- hold no man  
 his equal,  
 and take up  
 the new  
 fashion :
- have long toes  
 to his shoes,
- jag his  
 clothes,
- and make  
 much of  
 himself.
- and will give  
 his heart to  
 Pride.

(93)

*Anger tells  
Mankind to  
make himself  
feard,*

IRA. be also wroth, as þou were wode!

Make þee be dred, be dalys derne!

who so þee wrethe, be fen or flode,

loke þou be a-vengyd ȝerne!

1094

*and be ready  
to spill blood.*

be redy to spyll<sup>1</sup> mans blod!

loke þou hem fere, be feldis ferne!

alway, man, be ful of mod!<sup>2</sup>

My lothly lawys, loke þou lerne,

1098

I rede, for any þynge.

a-non take veniaunce, Man, I rede;

& þanne schal no man þee ouer-lede,

but of þee þey schul haue drede,

& bowe to þi byddynge.

1103

(94)

*Mankind  
thauke him,*

HUMANUM GENUS. Wrethē! for þi counce! hende,

haue þou Goddis blyssynge & myn!

what caytyf of al my kende

wyl not bowe, he schal a-byn;

1107

*and says he'll  
take vengeance  
on all  
who'll not  
bend to him,*

with myn veniaunce I schal hym schende,

& wrekyng me, be Goddis yne.

raþer or I schulde bowe or bende,

I schuld be stekyd as a swyne

1111

with a lothly launce.

be it erly or late,

who-so make with me debate,

I schal hym hyttyn on þe pate,

& takyn a-non veniaunce.

1116

*and will  
hit on the  
head all who  
oppose him.*

(95)

<sup>3</sup>IRA. with my rewly rothyr,

I com to þee, Mankynde, my broþer.

HUMANUM GENUS. and<sup>4</sup> Wrethe, þi fayr foþer,

makyth Iche man to be vengyd on oþer.

1120

(96)

*Envy joins  
in.*

INVIDIA. Envye, with Wrathe muste dryve

to haunte Mankynde al-so.

<sup>1</sup> ? MS. spydle.    <sup>2</sup> 'feld & flod' struck out.    <sup>3</sup> leaf 166.    <sup>4</sup> ? M. ad. .



whanne any of þy neyboris wyl pryve,  
loke þou haue Envye þer-to.

1124 *Envy bids  
Mankind  
backbite his  
neighbours,*

On þe hey name I charge þee be-lyue,  
bakbyte hym, whow-so þou do.

Kyñ hȳm a-non, with-owtyn knyve,  
& speke hym sum schame were þou go,  
be dale or downys drye.

1128

speke þi neybour mekyl schame;  
pot on hem sum fals fame;  
loke þou vn-do his nobyl name,  
with me, þat am Envye.

and put false  
reports on  
them.

1133

(97)

HUMANUM GENUS. Envye! þou art boþe good & hende,  
& schalt be of my counsel chefe.

*Mankind  
declares he  
will.*

þi counsel is knowyn þorwe mankynde,

For ilke man callyth oþer 'hore & thefe.' /

1137

Envye, þou arte rote & rynde,

þorwe þis werld, of mykyl myschefe;

In byttyr balys I schal hem bynde,

þat to þee puttyth any reprefe:

1141

cum vp to me above!

for more Envye þanne is now reynynge,

was neuere syth Cryst was kynge.

cum vp, Envye, my dere derlynge!

*Envy was  
never more  
wide-spread  
than now.*

þou hast Mankyndis love.

1146

(98)

INVIDIA. I clymbe fro þis crofte,  
with Mankynde, o, to sytten on lofte.

HUMANUM [GENUS.] Cum, syt here softe!

For In abbeyes þou dwellyst ful ofte.

1150

(99)

GULA. In gay glotony, a game þou be-gynne!

ordeyn þee mete & drynkis goode;

loke þat no tresour, þee part a-twyne,

but þee feffe & fede with al kyanyys fode.

1154

with fastynge, schal man neuere heuene wynne:

þese grete fasteris, I hold hem wode.

þou þou ete & drynke, it is no synne.

Fast no day, I rede, be þe rode.

1158

*Gluttony  
tells Mankind  
to eat and  
drink well,*

have sweet spices  
 pou chyde þese fastyng cherlys !  
 loke þou haue spycys of goode odoure,  
 to Feffe & fede þy fleschly floure ;  
 & þanne mayst þou bultyn in þi boure,  
 and gay girls. & serdyn gay gerlys. 1163

(100)

Mankind agrees. <sup>1</sup>HUMANUM GENUS. A, Glotony ! wel I þee grete !  
 soth & sad it is, þy sawe ;  
 I am no day wel, be sty nor strete,  
 tyl I haue wel fyllyd my mawe ;  
 fastyng is fellyd vnder Fete. 1167

He'll never fast, pou I neuere faste, I rekke [not] an hawe,  
 he seruyth of nowth, be þe rode, I lete,  
 but to do a mans gieays to gnawe :  
 to faste, I wyl not fonde. 1171

but 'll have the best. I schal not spare, so haue I reste,  
 to haue a mossel of þe beste :  
 þe lenger schal my lyfe mow leste,  
 with gret lykyng in londe. 1176

(101)

GULA. Be bankis on brede,  
 operwhyle to spew, þee spede !  
 HUMANUM GENUS. whyl I lyf lede,  
 with fayre fode my flesche schal I fede. 1180

(102)

Lechery promises Mankind to go to bed with him, LUXURIA. 3a ! whanne þi flesche is fayrē fed,  
 þanne schal I, louely Lecherye,  
 be bobbyd with þee in [þi] bed ;  
 here-of serte mete & drynkis trye. 1184

In louē, þi lyf schal be led ;  
 be a lechour tyl þou<sup>2</sup> dye ;  
 þi nedys schal be þe better sped,  
 If [þou] 3yf þee to fleschly folye  
 tyl deth þee down drepe. 1188

lechery, syn þe world be-gan,  
 hath a-vauncyd many a man.  
 perfore, Mankynde, my leue lemman,  
 and let him into her. I my cunte þou schalt crepe. 1193

<sup>1</sup> leaf 166, back.<sup>2</sup> MS. þu.

(103)

HUMANUM GENUS. a, lechery, wel þee be !

Mankind  
says

mans sed in þee is sowe ;

fewe men wyl forsakē þee,

In any cuntre þat I knowe.

1197

spouse-breche is a frend ryth fre ;

adultery is  
rife.

men vse þat mo þanne I-nowe ;

Lechery, cum syt be me !

þi banys be ful wyd I-knowe ;

1201

lykyng is in þi lende.

on, nor oþer, I se no wytthe,

þat wyl for-sake [þee] day nor nyth ;

þerfore, cum vp, my berd bryth,

&amp; reste þee with Mankynde !

1206

Lechery must  
come to

(104)

LUXURIA. I may soth synge :

'Mankynde is kawt in my slynge.'

HUMANUM GENUS. For ony ertyly þynge,

to bedde þou muste me brynge.

1210. bed with  
him.

(105)

<sup>1</sup>ACCIDIA. 3a ! whanne 3e be in bedde browth boþe,

wappyd wel in worthy wede,

þanne I, Slawthē, wyl be wrothe,

but ij brothelys I may brede.

1214

whanne þe messē-bellē goth,

lye styllē, man, &amp; take non hede !

Sloth bids  
them, when  
in bed,

lappe þyne hed þanne in a cloth,

&amp; take a swet, I þee rede ;

1218

Chyrche-goynge þou forsake.

losengeris in londe I lyfte,

&amp; dyth men to mekyl vnthryfte.

Penaunce enjoynyd men in schryfte

is vn-done ; &amp; þat I make.

1223

not to mind  
the Mass-bell,but give up  
going to  
church.

(106)

HUMANUM GENUS. Owe, Slawthe, þou seyst me skylle !

men vse þee mekyl, God it wot.

<sup>1</sup> leaf 167.

*Mankind  
says*

men lofe wel now to lyë styлле,  
In bedde to take a þorowe swot : 1227

to chyrche-ward, is not here wyлле ;  
here beddys þei þynkyn goode & hot,

*men and girls  
like lying in  
bed.*

Herry, Jofferey, Jone, & Gylle,  
arn leyd & logyd in a lot, 1231

*with þyne vnþende charmys.*

al mankynde, be þe holy rode,  
are now slawe in werkis goode.

*He calls  
Sloth*

com nere, þefore, myn fayrë foode  
& lulle me in þyne armys. 1236

## (107)

ACCIDIA. I make men, I trowe,  
In Goddis seruyse to be ryth slowe.

*up to him.*

HUMANUM GENUS. Com<sup>1</sup> up þis þrowe !  
swyche men þou schalt fynden I-nowe. 1240

## (108)

*He is beset*

HUMANUM GENUS. 'Mankynde' I am callyd be kynde,  
with cursydenesse, in costis knet,

In sowre swettenesse my syth I sende,

*with Seven  
Sins,  
and will be  
gay*

*with* seuene synnys sadde be-set. 1244

mekyl myrþe I moue in mynde,

with melody at my mowþis met ;

my prouwd pouer schal I not pende,

*till he goes  
to Hell.*

tyl I be putte in peynys pyt,  
to hellë hent fro hens. 1248

In dale of dole, tyl we are downe,

we schul be clad in a gay gowne :

I se no man but þey vse somme

of þese vij dedly synnys. 1253

## (109)

for comounly, it is seldom seyne,

who-so now be lecherows,

*Lecherous  
men are  
proud or  
covetous.*

of oper men he schal haue dysadeyne,

& ben prouwe or Covetous :

1257

<sup>1</sup> MS. con.

In synne iche man is founde.

Every man

<sup>1</sup>per is pore nor ryche, be londe ne lake,

þat alle þese vij wyl forsake,

but with on or oper he schal be take,

is bound in  
sin's bonds.

& in here bytter bondis bownde.

1262

(110)

BONUS ANGELUS. So mekyl þe werse, (wele a woo !)

The Good  
Angel  
mourns.

þat euere good aungyl was ordeynyd þee !

þou art rewlyd after þe fende þat is þi foo,

& no þynge, certis, aftyr me.

1266

Waleaway ! weder may I goo ?

man doth me bleykyn bloddy ble ;

'Man will  
slay his soul,

his swete sowle he wyl now sle ;

he schal wepe al his game & gle

1270

at on dayes tyme.

þe se wel all sothly in syth,

I am a-bowte boþe day & nyth,

tho' I strive  
to bring it to  
bliss."

to hrynge hys sowle in-to blis bryth ;

& hym-self wyl it brynge to pyne.

1275

(111)

➤ MALUS ANGELUS. No, good aungyl, þou art not in sesun !

The Bad  
Angel chaffs  
the Good one.

flewe men in þe Feyth þey fynde ;

for þou hast schewyd a ballyd resun.

goode syre, cum blowe myn hol be-hynde !

1279

trewly, man hathe non chesun

on þi God to grede & grynde,

Men don't  
care for  
penance.

For þat schuld cunnē Cristis lessoun,

In penaunce, his body he muste bynde,

1283

& forsake þe worldis mende.

men arn loth on þee to crye,

or don penaunce for here folye ;

þerfore haue I now maystrye

wel ny ouer al mankynde.

1288

(112)

BONUS ANGELUS. alas ! Mankynde

The Good  
Angel still  
laments.

is bobbyt & blent as þe blynde !

In feyth, I fynde,

to Crist he can nowt be kynde.

1292

<sup>1</sup> leaf 167, back.

Mankind is  
suckt in sin;

alas! Mankynne  
is soylyd & saggyd in synne!  
he wyl not blyuue,  
tyl body & sowle parte a-twynne.

1296

his life is  
spent amys.

alas! he is blendyd!  
a-mys, mans lyf is I-spendyd,  
with fendis fendyd!  
mercy, God, þat man were a-mendyd!

1300

(113)

Shrift asks  
the Good  
Angel why  
he algha.

CONFESSIO. What! mans aungel, good & trewe!

why syest þou, & sobbyst sore?  
sertis, sore it schal me rewe,

1304

If I se þee make mornynge more.  
may any bote þi balü brewe,  
or any þynge þi stat a-store?

For aH<sup>1</sup> felechepys okle & newe,  
why makyst þou grochyng vnder gore,

1308

with pynynge poyntis pale?

why was al þis gretynge guzue  
with sore synging vndyr sunne?

He'll help if  
he can.

teH me, & I schal, if I cunne,  
brewe þee bote of bale.

1313

(114)

The Good  
Angel says  
it's for Man-  
kind who is  
near ruin

<sup>2</sup>BONUS ANGELUS. of bytter balys þou mayste me bete,  
swete Schryfte, if þat þou wylt.

for Mankynde, it is þat I grete;

he is in poynt to be spylt:

1317

he is set in seuene synnys sete,

& wyl, certis, tyl he be kylt;

with me he þynkyth neuere more to mete;

he hath me forsake, & I haue no gylt;

1321

no man wyl hym amende.

perfore, Schryfte, so God me spede,

but if þou helpē at þis nede,

unless Shrift  
saves him  
from eternal  
punishment.

Mankynde gety[t]h neuere oþer mede,

but peyne with-owtyn ende.

1326

<sup>1</sup> 'aH' in margin; 'olde' struck out in text.

<sup>2</sup> leaf 168.

(115)

CONFESSIO. what, Aungel! be of comfort<sup>1</sup> stronge,

For þi lordis loue þat deyed on tre!

on me, Schryfte, it schal not be longe,

&amp; þat þou schalt þe sothē se:

if he wyl be a-knowe his wronge,

&amp; no þynge hele, but telle it me,

&amp; don penauncē sone a-monge,

I schal hym stere to gamyn &amp; gle

In joye þat euere schal last.

Who-so schryue hym of his synys alle,

I be-hete hym heuene halle.

þerfor, go we hens, what so be-falle,

to Mankyndē fast.

*Shrift* says  
that if Man-  
kind will

1330

confess

1334

and do pen-  
ance he'll  
guide him  
to bliss.

1339

(116)

[tunc ibunt [cum Penitencia] ad humanum genus; &amp; dicat

CONFESSIO. what, Mankynde! whou goth þis?

what dost þou with þese deuelys seuene?

alas, alas! man, al a-mys!

blysse, in þe mane<sup>2</sup> of God in heuene,

I rede, so haue I rest.

þese lotly lordeynys, away þou lyfte,

&amp; cum doun &amp; speke with Schryfte,

&amp; drawe þee ȝernē to sum thryfte!

trewly it is þe best.

*They go to*  
*Mankind,*  
and *Shrift*  
asks what  
he's doing  
with these  
7 Devils.

1343

he must  
confess his  
sin.

1348

(117)

HUMANUM GEN'US. a, Schryfte! þou art wel be note

here to Slawthe, þat syttyth here-Inne:

he seyth þou mytyst a com to mannys cote

on Palme-Sunday al be tyme.

þou art com al to sone;

þerfore, Schryfte, be þi fay,

goo forthe tyl on Good Fryday!

tente to þee þanne, wel I may;

I haue now ellys to done.

*Mankind*  
tells *Shrift*

1352

he's come  
too soon.

1357

He should  
wait till Good  
Friday.

(118)

CONFESSIO. ow! þat harlot is now bold!

In bale he byndyth Mankynde belyue.

<sup>1</sup> 'good' struck out.<sup>2</sup> † for 'name.'

*Scrift bids  
Mankind*

Sey, Slawthe, I preyd hym þat he wold  
 Fynd a charter of þi lyue.  
 Man ! þou mayst ben vndyr mold  
 longe or þat tyme, kyllyd with a knyue,  
 with podys & froskis many fold ;

1361

*confess, if he  
wishes for  
bliss.*

þerfore schape þee now to schryue,  
 if þou wylt com to blys.

1365

<sup>1</sup>þou synnyste, or sorwe þee ensense,  
 be-hold þynne hert, þi preue spense,  
 & þynne owyn consynse,  
 or, sertis, þou dost a-mys.

1370

(119)

*Mankind*

HUMANUM GENUS. 3a, Petyr ! so do mo !  
 we haue etyn garlek euerychone.  
 þou I schulde to hellē go,  
 I wot wel I schal not gon a-lone,  
 trewly I tell þee.

1374

*says others  
have done as  
much evil  
as he has.*

I dyd neuere so ewyl trewly,  
 þat oþer han don as ewyl as I.  
 þerfore, syre, lete be þy cry,  
 & go hens fro me !

1379

(120)

*Penance says  
he'll test  
Mankind  
with sorrow  
of heart,*

PENITENCIA. with poynt of penauce I schal hym preue,  
 mans pride for to Felle.  
 with þis launce I schal hym leue,  
 I-wys, a drope of mercy welle.

1383

Sorwe of hert, is þat I mene :  
 trewly, þer may no tungē telle,  
 what waschyth sowlys morē clene  
 fro þe foul[ē] fend of helle,  
 þanne swete sorwe of hert.

1387

*which is all  
that God  
wants,  
with tears.*

God, þat sytty[t]h in heuene on hye,  
 askyth no more, or þat þou dye,  
 but sorwe of hert, with wepyngē eye,  
 for all þi synys smert.

1392

(121)

*They who  
sorrow for  
sin,*

þei þat syh in synnyngē,  
 In sadde sorwe for here synne,

<sup>1</sup> leaf 168, back.



whanne þei schal make here endyng,  
 al here joye is to begynne.  
 þanne medelyth no mornynge,  
 but joye is joynyd with jentyl gynne.  
 þerfore, Mankynde, in þis tokenynge,  
 with spete of spere to þee I spyne;  
 Goddis lawys to þee I lerne.  
 with my spud of sorwe swote,  
 I rechē to þyne hert[ē] rote;  
 al þi bale schal torne þee to bote:  
 Mankynde, go schryue þee 3erne!

1396 at death  
 shall gain  
 joy.  
 So Mankind  
 1400  
 1405 must go to  
 Confession.

(122)

HUMANUM GENUS. A sete of sorwe in me is set;

Sertys, for synne I shyē sore;  
 mone of mercy in me is met;  
 For werldys myrþe I mornē more;  
 In wepyng wo, my wele is wet.  
 Mercy! þou muste myn fatt a-store;  
 Fro oure lordys lyth þou haast me let,  
 sory synne, þou grysly gore!  
 owte on þee, dedly synne!  
 synne! þou haste Mankyndē schent!  
 In dedly synne my lyfe is spent.  
 Mercy! God omnipotent!  
 In 3oure gracē I be-gynne.

Mankind  
 alpe for  
 his sin,  
 1409  
 and cries  
 for mercy  
 1413  
 from God.  
 1418

(123)

<sup>1</sup> For þou Mankynde haue don a-mys,  
 & he wyl falle in répentauce,  
 Crist schal hym bryngyn to bowre of blys,  
 If sorwe of hert lache hym with launce.  
 lordyngys! 3e se wel alle, þya,  
 Mankynde hathe bēn in gret bobaunce.  
 I now for-sake my<sup>2</sup> synne, I-wys,  
 & take me holy to Penaunce:  
 on Crist I crye & calle.  
 a! mercy, Schryfte! I wyl no more;  
 ffor dedly synne, myn herte is sore;  
 stuffe Mankyndē with þyne store,  
 & haue hym to þyne halle!

1422  
 1426 He now  
 forsakes sin,  
 and calls on  
 Christ.  
 1431

<sup>1</sup> leaf 169.<sup>2</sup> MS. I.

(124)

*Shrift* begs

CONFESCIO. Schryfftē may no man for-sake.

whanne Mankynde cryeth, I am redy.

whanne sorwe of hert[ē] þee hathē take,

Schryfte profytyth veryly.

1435

who-so, for synne, wyl sorwe make,

Crist hym heryth, whanne he wyl crye.

*Mankind* not  
to turn to  
Folly again.

now, Man ! lete sorwe þyn synnē slake,

&amp; torne not a-geyn to þi Folye,

1439

ffor þat makith dystaunce.

&amp; if it happe þee turne a-geyn to synne,

For Goddis loue, lye not longe þer-Inne !

he þat dothe alway ewyl, &amp; wyl not blynne,

þat askyth gret venjaunce.

1444

(125)

*Mankind*  
says he  
won't,

HUMANUM GENUS. Nay, sertis, þat schal I not do !

Schryfte ! þou schalte þe sothē se ;

for þow Mankynde be wonte þer-to,

I wyl now al a-mendē me :

1448

I com to þee, Schryfte, al holy, lo !

[tunc descendit ad Confessionem.]

and comes  
to shrift.

I forsake þou synnys, &amp; fro þou fle :

þe schapyn to man a sory scho ;

whanne he is be-gylde in þis degre,

þe bleykyn al hys ble.

*descend  
into confes*

1452

He'll have no  
more to do  
with sin.

Synne ! þou art a sory store !

þou makyst Mankynde to synke sore :

þerfore, of þou wyl I no more ;

I aske schryfte, for charyte.

1457

(126)

*Shrift* pro-  
mises him  
Heaven if  
he'll confess  
his sin.

CONFESCIO. If þou wylt be a-knowe here

only al þi trespas,

I schal þee schelde fro hellē fere,

&amp; putte þee, fro payne, vn-to precyouse place.

1461

If þou wylt not make þyne sowlē clere,

but<sup>1</sup> kepe hem in þyne hert[ē] cas,

a-noper day þey schul be rawe &amp; rere,

&amp; synke þi sowle to Satanas

1465

<sup>1</sup> MS. but h.

in gastful glowyng glode.  
<sup>1</sup>perfore, man, in moely monys,  
 If þou wylt wende to worpi wonys,  
 schryue þee now, al at onys,  
 holy of þi mysdede.

1470 He must  
confess at  
once.

(127)

HUMANUM GENUS. A, ȝys, Schryfte! trewly I trowe,  
 I schal not spare, for odde nor even,  
 þat I schal rekne, al on a rowe,  
 to lache me up to lyuys leuene;  
 to my Lord God I am a-knowe,  
 þat sytth a-bouen in hey heuene,  
 þat I haue synnyd many a þrowe  
 In þe dedly synnys seuene,  
 bope in home & halle.  
 Pride, wrathe, & Envye,  
 Coueytise, & lecherye,  
 slawth, & also glotonye:  
 I haue hem vsyd alle.

Mankind  
does:

1474

1478 he has sin'd  
in all the  
Seven Deadly  
Sins,

1483

(128)

þe x comaundementis, brokyn I haue;  
 & my fyue wyttis, spent hem a-mys;  
 I was þanne wood, & gan to raue:  
 mercy, God! for-geue me þys!  
 Whanne any pore man gan to me craue,  
 I gafe hym nowt; & þat forþynkyth me I-wys.  
 now, seynt Saueour! ȝe me saue,  
 & brynge me to ȝour boure of blys!  
 I can not allē say;  
 but to þe erthe I knele a-down,  
 bope with bede & orisoun,  
 & aske myn absolucioun:  
 syr Schryfte, I ȝou pray.

has broken  
the Ten Com-  
mandments,

1487

and has not  
given to the  
poor.

1491

1496 He asks for  
absolouion.

(129)

CONFESIO. Now Jhesu Cryste, God holy,—  
 & all þe seyntis of heuene hende,  
 Petyr & Powle, apostoly,  
 to whom God ȝafe powers to lese & bynde,—

1500

<sup>1</sup> leaf 169, back.

he for-geue þee þi foly  
 þat þou hast synnyd with hert & mynde !  
 & I, up my powere, þee a-soly,  
 þat þou hast ben to God vnkynde, 1504  
     quantum peccasti.  
 In pride, Ire, & Envye,  
 slawthe, glotony, & lecherye,  
 & Coveytyse, continuandelye,  
     Vitam male continuasti. 1509

(130)

I þee a-soyle, with goode entent,  
 of alle þe synnys þat þou hast wrowth  
 In brekyng of Goddis commaundement  
 In wordē, werkē, wyl & þowth. 1513  
 ¹ I restore to þee [þe] sacrament  
 Of penauns, weche þou neuere rowt ;  
 þi v. wyttis mys dyspent  
 In synne, þe weche þou schuldyst nowt, 1517  
     quicquid gesisti  
 With eynē sen, herys herynge,  
 nose smellyd, mowthe spekyng,  
 & al þi bodys bad werkyng,  
     Viciū quodcunq̃ue fecisti. 1522

(131)

I þee a-soyle, with myldē mod,  
 of al þat þou hast ben ful madde,  
 In forsakyng of þyn aungyl good,  
 & þi fowle flesche þat þou hast fadde, 1526  
 þe werld, þe deuyl þat is so woode,  
 & folwyd þyne aungyl þat is so badde.  
 to Jhesu Crist þat deyed on rode,  
 I restore þee a-geyn ful sadde ; 1530  
     noli peccare !  
 & aH þe goode dedys þat þou haste don,  
 & aH þi tribulacyon,  
 stonde þee in remyssiō :  
     posius noli viciare. 1535

¹ leaf 170.

## (132)

HUMANUM GENUS. Now, syr Schryfte, where may I dwelle,

to kepē me fro synne & woo?

A comly counseyl ȝe me spelle,

to fendē me now fro my foo.

1539

If þese vij synnys here telle

þat I am, þus fro hem goo,

þe werld, þe flesche, & þe deuyll of heft

schul sekyn my soule for to sloo

1543

In-to balyz bowre;

þerfore I prey ȝou puttē me

In-to sum place of surēte,

þat þei may not harmyn me

with no synnys sowre.

1548

*Mankind  
asks Christ  
to put him  
where he'll  
be free*

*from the  
attacks of the  
Seven Sins.*

## (133)

CONFESCIO. to swyche a place I schal þee kenne,

þer þou mayst dwelle with-outyn dystaunsee;

& al-wey kepē þee fro synne,

In-to þe Castel of Perseueraunce.

1552

If þou wylt to heuene wyne,

& kepe þee fro worldly dystaunsee,

goo ȝone Castel, & kepe þee þer-Inne,

For [it] is stronger þanne any in Fraunce:

1556

to ȝone castel I þee seende.

þat castel is a precyous place,

fful of vertu & of grace:

Who-so leuyth þere, his lyuys space,

no synne schal hym schende.

1561

*Satyr bids  
him go to the  
Castle of Per-  
severance,*

*which is  
stronger than  
any in  
France.*

## (134)

<sup>1</sup>HUMANUM GENUS. a, Schryfte! blessyd mote þou be!

þis castel is here but at honde;

þedyr rapely wyl I tee,

sekyr ouer þis sad sonde.

1565

good perseueraunce, God sende me

whyle I leue here in þis londe!

Fro fowle fylthē now I fle;

Forthe to faryn now I fonde,

1569

*and flee from  
filth.*

How merry a  
man is when  
he is  
shriven!

to þone precyous port.  
Lord! what man is in mery lyue  
Whanne he is of his synnys schreue!  
al my dol a-doun is dreue;  
Criste is myn counfort.

1574

(135)

The *Bad*  
*Angel* telle  
Mankind

MALUS ANGELUS. Ey, what deuy!, man! wedyr schat?  
woldyst drawe now to holynesse?

goo, felaw, þi goodë gate!

þou art forty wynter olde, as I gesse;

1578

goo a-geyn þe deuelys mat,

& pleye þee a whyle with Sare & Sysse!

to lark with  
Sarah and  
Ciss,

Sche wolde not ellys, þone olde trat,

but putte þee to penaunce & to stresse,

1582

þone foule feterel fyle!

and let men  
when on the  
pit's brink do  
penaunce.

late men þat arn on þe pyttis brynke

ffor-beryn boþe mete & drynke,

& do penaunce as hem good þynke,

& cum & pley þee a whyle!

1587

(136)

The *Good*  
*Angel* says  
the *Bad* one

BONUS ANGELUS. 3a, Mankynde! wende forthe þi way,

& do no-þynge after hys red!

he wolde þee lede ouer londys lay,

In dale of dros, tyl þou were ded.

1591

of cursydnesse he kepyth þe key,

to bakyn þee a byttyr bred;

wants to  
draw Man-  
kind to hell.

In dale of dol tyl þou schudyst dey,

he wolde drawe þee to cursydhed,

1595

In synne to haue myschaunce.

perfor, spele now þy pace

pertly to þone precyouse place

He'd better  
go quickly  
to the Castle  
of Persever-  
ance.

þat is al growyn ful ef grace,

þe Castel of Perseueraunce!

1600

(137)

Mankind  
does so.

HUMANUM GENUS. goode aungyl, I wyl do as þou wylt,

In londe whyl my lyfe may leste;

ffor I fynde wel in holy wryt,

1603

þou counseylyste euere for þe beste. [*He goes up to the Castle.*]

[ \* \* \* \* \* *A leaf missing.* ]

## (138)

<sup>1</sup>CARITAS. to charyte, man, haue an eye,

In al þynge, man, I rede.

al þi doynge, as dros is drye,

but in charyte þou dyth þi dede.

1608

I dystroye alwey envye :

so dyd þi God whanne he gan blede ;

For synne he was hangyn hye,

&amp; 3yt synnyd he neuere in dede,

1612

þat mylde mercy welle.

Poule in his pystyl puttyth þe prefe,

'but charyte be with þee chefe,'

þerfore, Mankynde, be now lefe,

In charyte for to dwelle !

1617

While Man-  
kind waits,  
Charity ex-  
horts him todwell in  
charity.

## (139)

ABSTINENCIA. In abstinens lede þi lyf !

take but skylful refeccyon ;

for gloton kylllyth with-owtyn knyf,

&amp; dystroyeth þi complexion.

1621

who-so ete or drynke ouer blyue,

it gaderyth to corrupcion :

þis synne browt us alle in strye,

whanne Adam fel in synne down

1625

fro precyous paradys.

Mankynde ! lere now of oure lore !

who-so ete or drynke more,

þanne skylfully hys state a-store,

I holde hym no þynge wys.

1630

Abstinence  
warns him  
of the  
danger ofover-eating  
and drinking.

## (140)

CASTITAS. Mankynde ! take kepe of chastyte,

&amp; moue þee to maydyn Marye.

fleschly foly, loke þou fle,

1633

at þe reuerens of oure Ladye.

þat curteys qwene, what dyd sche ?

kepte hyr clene &amp; stedfastly,

&amp; in here was trussyd þe trin[i]te ;

þorwe gostly grace she was worthy,

1638

Chastity bids  
him keep  
chaste,  
as the Virgin  
Mary did.*quia, qui in carne viuunt,  
domino placere non possunt.*<sup>1</sup> leaf 173.

& al for sche was chaste.  
 who-so kepyt hym chast, & wyl not synne,  
 whanne he is beryed in bankis brynnne,  
 al hys joye is to be-gynne ;  
 perfore, to me take taste !

1643

(141)

*Industry* tells  
 him to be  
 busy in good  
 works.

SOLICITUDO. In besynesse, man, loke þou be,  
 with worpi werkis goode & þykke !  
 to slawthē, if þou cast[ē] þee,  
 it schal þee drawe to powtis wyckke.

1647

¶ Osiositas parit omne malum :

<sup>1</sup>it puttyth a man to pouerte,  
 & pullyth hym to peynys prykke,

He must  
 always be  
 doing some-  
 thing.

Do sum-what al-wey for loue of me,  
 þou þou schuldyst but thwyte a stycke ;  
 with bedys, sum tyme þee blys !

1651

Sum tyme rede, & sum tyme wryte,  
 & sum tyme pleye at þi delyte :

The devil  
 lies in wait  
 for him when  
 he's idle.

þe deuyl þee waytyth wiþ dyspyte  
 whanne þou art in Idylnesse.

1656

(142)

*Generosity*  
 bids Mankind  
 spend his  
 goods freely,

LARGITAS. In laryte, man, ley þi loue !  
 Spende þi good, as God it sent !

In worchep of hym þat syt a-bove,  
 loke þi goodys be dyspent.

1660

In dale of dros whanne þou schalt droue,  
 lytyl loue is on þee lent ;

þe sekatouris schul seyn it is here be-houe  
 to make us mery, for he is went,

1664

þat al þis good gan owle.

and lay his  
 treasure  
 where no  
 rust 'll ruin it.

ley þi tresour & þy trust  
 In placē where no ruggynge rust  
 may it dystroy to dros ne dust,

but al to helpe of sowle.

1669

(143)

*Mankind*  
 promises

HUMANUM GENUS. ladys in lond, louely & lyt,  
 lykyng lelys, 3e be my leche !



I wyl bowe to 3our byddyngē bryth ;  
trewē tokenyngē 3e me teche.

1673 that he'll  
obey Meek-  
ness,

damē Meknes, in 3our myth,

I wyl me wryen ffro wyckyd wreche ;  
al my purpos I haue pyt,  
paciens to don, as 3e me preche ;  
fro wrathe 3e schal me kepe.

1677

Charyte ! 3e wyl to me entende ;  
fro fowle Envyē 3e me defende !  
manis mende 3e may a-mende,  
whether he wake or slepe.

Charity,

1682

(144)

Abstynens, to 3ou I tryst ;  
fro Glotony 3e schal me drawe ;

and  
Abstinence.

In chastyte, to leuyn me lyst,  
pat is ourē ladys lawe.

1686 He will be  
chaste,  
industrious,  
and generous.

Besynes, we schul be cyste ;  
Slawthe, I forsake þi sleper sawe ;

Largyte, to 3ou I tryst,

Coveytyse to don of dawē :

1690

þis is a curteys cumpany.  
what schuld I more monys make ?  
þe seuene synnys I forsake,  
& to þese vij vertuis I me tak.

He'll practise  
the 7 Virtues.

Maydyn Meknes, now, mercy !

1695

(145)

HUMILITAS. Mercy may mende al þi mone :

Cum in here at þynne owyn wyllē !  
we schul þee fendē fro þi fon

[Mankind goes into  
the Castle.]

if þou kepe þee in þis castel styllē ;  
<sup>2</sup>stonde here-Inne, as styllē as ston ;  
þanne schal no dedly synne þee spyllē :

Cum sancto sanctus  
eris, & cetera.<sup>1</sup>

whēper þat synnys cumme<sup>3</sup> or gon,  
þou schalt with us þi bouris byllē ;

She tells  
him that no  
Deadly Sin  
shall hurt  
him there.

1703

with vertuse we schul þee vauce.

þis Castel is of so qweynt a gynne,  
pat who-so-euere holde hym þer-Inne,

<sup>1</sup> Leaf 174 of the MS. follows here.    <sup>2</sup> leaf 172.    <sup>3</sup> MS. cumme.

he schal neuere fallyn in dedly synne :

it is þe Castel of Perseueranse.

1708

Qui perseuerauerit usque in finem, hic saluus erit. [Matta. xxiv. 13.]

[Tunc cantabunt 'eterne rex altissime, &[c].']

(146)

*Humility*  
rejoices that  
Mankind is  
in the Castle.

HUMILITA[s]. now, blyssyd be oure Lady, of heuene Emperes !

now is Mankynde fro foly falle,

& is in þe Castel of Goodnesse.

he hauntyth now heuene halle

1712

þat schal bryngyn hym to heuene.

She prays  
Christ to keep  
him

Crist þat dyed, with dyen dos,

kepe Mankynde in þis Castel clos,

In steadfast  
purpose,  
to flee from  
sin.

& put alwey in his purpos

to fle þe synnys seuene !

1717

(147)

*The Bad*  
*Angel* says  
'Not so ;'

MALUS ANGLUS. Nay ! be Belyals bryth bonys,

þer schal he no whyle dwelle.

he schal be wzorne fro þese wonys,

the World,  
the Flesh,  
and the Devil

with þe Werld, þe Flesch, & þe Deuyl of heff ;

1721

þei schul my wyl a-wreke.

þe synnys seuene, þe kyngis thre,

to Mankynde haue enmyte ;

'Il help him  
to win the  
Castle.

scharpely þei schul helpyn me,

þis Castel for to breke.

1726

(148)

He tells  
Flipper-  
gibbet  
Backbiter

Howe ! Flypyrgebet ! Bakbytere !

þerne, oure message, loke þou make !

blythe a-bowt loke þou bere !

sey, Mankynde his synnys hath for-sake ;

1730

with þene wenchys he wyl hym were.

al to holynesse he hath hym take ;

In myn hert it doth me dere ;

þe bost þat þo moderis crake,

1734

My galle gynnyth to grynde.

Flepyrgebet ! ronne up-on a rasche !

to bid these  
Three come  
to fight,  
and get Man-  
kind again.

byd þe Werld, þe Fend, & þe Flesche,

þat þey com to fytyn fresche,

to wyzne a-þeyn Mankynde.

1739

(149)

DETRACCIO. I go, I go, on groundē glad,  
 swyfter þannē schyp with rodyr!

*Backbiting*

I makē men masyd & mad,

& euery man to kyllyn odyr

1743

with a sory chere.

I am glad, be Seynt Jamys of Galys,

Of schrewdnes to tellyn talys

boþyn in Ingelond & in Walys,

1747

& feyth I haue many a fere. [tunc ibu[nt] ad Belial. goes to Belial,

(150)

heyl, set in þyn selle!

heyl, dyngē deuyll in þi dalle!

heyl, lowe in helle!

I cum to þee, talys to talle.

1752 and says he  
has news to  
tell.

(151)

<sup>1</sup>BELYAL. Bakbyter, boy! alwey be holtis & hethe,

Sey now, I sey, what tydyngis? telle me þe sothe!

1754 *Belial asks  
for tidings.*

(152)

DETRACCIO. teneful talys I may þee sey;

to þee no good, as I gesse:

Mankynde is gon now a-wey

In-to þe Castel of Goodnesse;

1758

þer he wyl boþe lyuyn & deye,

In dale of dros tyl deth hym dresse:

hathe þee forsakyn, forsoþe I sey,

& aȝ þi werkis, more & lesse;

1762

to ȝone Castel he gan to crepe.

ȝone modyr Meknes, sothe to sayn,

& aȝ ȝene maydyns on ȝone playn,

for to fytyn þei be ful fayn,

Mankynde for to kepe.

1767

and that its  
Maidens will  
fight to keep  
him there.

[tunc vertunt Superbia, Inuidia, & Ira.

*Pride, Envy  
and Wrath  
re-enter.*

(153)

SUPERBIA. Syr kyngē, what wytte!

We be redy, þrotis to kytte.

1769

BELYAL. Sey, gadelyngis! haue ȝe harde grace!

& euyl deth mote ȝe deye!

*Belial abuses  
them*

<sup>1</sup> leaf 172, back.

for letting  
Mankind go,

why lete 3e Mankynde fro 3ou pase

In-to 3ene Castel, fro us a-weye!

1773

with tene I schal 3ou tey.

harlotis! at onys

fro þis wonys!

be Belyals bonys,

3e schul a-beye!

1778

and has them  
flogd.

[& verberabit eos super terram.

(154)

Backbiting  
again  
chuckles.

DETRACCIO. 3a! for God, þis was wel goo,

þus to werke with Bakbytynge!

I werke boþe wrake & woo,

& make Iche man, oper to dyng.

1782

He says he'll  
stir folk

I schal goo a-bowte, & makyn moo

rappys for to route & ryng.

3e bakbyteris, loke þat 3e do so!

make debate abowtyn to sprynge

1786

be-twene syster & broþer!

if any bakbyter here be lafte,

he may lere of me hys crafte;

of Goddis grace he schal be rafte,

to kill each  
other.

& euery man to kyllyn oper.

1791

[ad Carnem.

(155)

He hatte  
Fleesh as king,

heyle, kyng I-calle!

heyl, prinse, proude prekyd in palle!

heyl, hende in halle!

heyl, syr kyng! fayre þee be-falle!

1795

(156)

CARO. Roy Bakbytynge,

ful redy in robys to ryng!

ful glad tydyng,

be Belyals bonys, I trow þow bryng.

1799

(157)

and says his  
children,  
Gluttony,  
Sloth, and  
Lechery,

DETRACCIO. 3a, for God, owt I crye

on þi too sonys & þi dowtyr 3yng:

Gloutoun, Slawthe, & Lechery,

have made  
him mourn.

bath put me in gret mornynge.

1803

<sup>1</sup>pey let Mankynde gon up hye

In-to þene castel at hys lykyng,  
per-in for to leue & dye,

with þo ladys to make endyng,

þe flouris fayre & fresche.

he is in þe Castel of Perseuerauns,

& put hys body to penauns;

of hard happe is now þi chauns,

Syr kyng, Mankyndys flesche.

[tunc Caro clamabit ad Gulam, Accidiam, & Luxuriam.

*Backbiting*  
asks Flesh  
to take Man-  
kind into his  
castle.

1807

1812

*Flesh calls*  
for Gluttony,  
Sloth, and  
Lechery,

(158)

LUXURIA. Sey now þi wyll!

Syr Flesch, why cryest þou so schylle?

1814

(159)

CARO. A, Lechery, þou skallyd mare!

& þou Gloton, God þene þee wo!

& vyle Slawth, euyl mote þou fare!

Why lete þe Mankynde fro þou go

In þone Castel so hye?

euele grace com on þi snowte!

now I am dressyd in gret dowte.

Why nad<sup>2</sup> þe lokyd betyr a-bowte?

be Belyalys bonys, þe shul a-bye!

1818

1823

[tunc uerberant eos in placeam.

and abuse  
them for  
letting Man-  
kind slip  
away.

He beats  
them.

(160)

DETRACCIO. Now, be God, þis is good game!

I, Bakbyter, now bere me wel. —

if I had lost my name,

I vow to God it were gret del.

1827

I schape þese schrewys to mekyl schame:

iche rappyth on oper with rowtyng reles;

I, Bakbyter, with fals fame

Do brekyn & brestyn hodys of stele;

1831

*Backbiting*  
chuckles at  
their getting  
thraht.

<sup>1</sup> leaf 171. 'Malus angelus' was originally written by a later hand, and smudged out. 'Detraccio ad Caro' was then added by the same or another late hand.

<sup>2</sup> MS. had.

*Backbiting  
will get  
Covetousness  
a knock or  
two.*

þorwe þis cuntre I am knowe.  
now wyl I gynne forth to goo,  
& make Coueytyse haue a knoke or too;  
& þanne I-wys I haue doo  
my deuer, as I trowe.

1836

[ad Mundum.

(161)

*He hails  
World,*

heyl, styf in stounde!  
heyl, gayly gyrt up on grounde!  
heyl, fayre flowr I founde!  
heyl, syr World, worpi in wode's wonde!

1840

(162)

MUNDUS. Bakbyter in rowte!  
þou tellyst talys of dowte,  
So styf & so stowte.  
what tydyngis bryngyst þou a-bowte!

1844

(163)

*and tells him  
that Mankind  
has forsaken  
him,*

DETRACCIO. No-þynge goode: þat schalt þou wete.  
Mankynde, syr World, hath þee for-sake;  
with Schryfte & Penauys he is smete,  
& to þene Castel he hath hym take,  
a-monge þene ladys, whyt as lak[e].

1848

lo, syr World! ȝe moun a-gryse

þat ȝe be seruyd on þis wyse.

go pley ȝou with syr Coueytyse

tyl his crownē crake!

1853

[tunc buccinabunt cornuo ad Auariciam.

(164)

AUARICIA (*entering*). Syr bolnyng bowde,  
tell me why blowe ȝe so lowde!

1855

(165)

*World slange  
Covetousness  
for letting  
Mankind  
escape.*

MUNDUS. lowde losel! þe denel þee breȝne!

I prey God ȝene þee a fowl hap!

sey, why letyst þou Mankynde

In-to ȝene castel for to skape!

1859

I trow þou gynnyst to raue.

<sup>1</sup>now, for Mankynde is went,

al oure game is schent:

<sup>1</sup> leaf 171, back.

þerfore, a sore dryuynge dent,  
harlot, þou shalt haue!

1864

Covetousness  
is beaten,

[tunc verberant eum.

*1594* (166)

AUARICIA. Mercy! mercy! I wyl no more;  
þou hast me rappyd with rewly rowtis!

cries for  
mercy,

I snowre, I sobbe, I syð sore!

myn hed is clateryd al to clowtis!

1868

In al þoure state I schal þou store,

if þe abate þoure dyntis dowtis.

Mankynde, þat þe haue for-lore,

I schal do com owt fro þone skowtis

1872

and promises  
that

to þoure hendē haſt.

if þe wyl no more betyn me,

I schal do Mankynde com out fre;

he schal for-sake, as þou schalt se,

þe fayre vertus all.

1877

he'll make  
Mankind  
forake all  
the Virtues.

(167)

MUNDUS. Haue do þanne! þe deuyl þee tare!

þou schalt ben hangyn in heſt herna.

by-lyue, my baner up þou bere,

& be-sege we þe castel þerne,

1881

Mankynde for to stele.

whanne Mankynde growyth good,

I, þe Werld, am wylde & wod;

þo byechys schul bleryn in here blood,

with Flappys felle & fele.

1886

World bids  
Covetousness  
go with him,

and besiege  
the Castle of  
Perseverance.

(168)

þerne lete flapyr up my fane,

& schape we schance & schonde!

I schal brynge with me þo byechys bane;

þer schal no vertus dwellyn in my londe.

1890

Mekenes is þat modyr þat I mene:

to hyre I brewe a bytter bonde;

Sche schal dey up-on þis grene, . .

if þat sche com al in myn honde,

1894

þeue rappokis with here rumpys.

I am þe Werld! it is my wyſt,

þe Castel of Vertu for to spyſt.

The Castle  
must be  
destroyd.

World, Covetousness and Folly go to the Castle with Belial.

Howtyth hye up-on þene hyȝ,  
 3e traytours in 3oure trumpys ! 1899  
 [tunc Mundus, Cupiditas, & Stulticia ibunt ad  
 castellum cum vexillo & domino Demon.

(169)

Belial calls  
 on them to

BELYAL. I here trumpys trebelen al of tene :  
 þe worpi Werld walkyth to werre,  
 for to clyuyn 3one Castel clene,  
 þe maydnys meyndys for to merra. 1903

spread his  
 pennon  
 and march  
 to the attack.

sprede my penon up on a prene,  
 & stryke we forthe now vndyr sterre !  
 schapyth now 3oure scheldys schene,  
 3ene skallyd skoutis for to skerre 1907

He exhorts  
 his followers

<sup>1</sup>buske 3ou now, boyes, be-lyue ! tunc mutabit.  
 for euere I stonde in mekyl stryue ;  
 whyl Mankynde is in clene lyue,  
 I am neuere wel at ese. 1912

(170)

to make  
 ready for  
 battle,

make 3ou redy, allē þre,  
 boldē battyl for to bede !  
 to 3one feld[ē] lete us fle,  
 & bere my baner forthe on brede ! 1916

and spread  
 his banner ;  
 he'll march  
 to the Castle,

to 3one castel wyl I te ;  
 þo mamerynge modrys schul haue here mede.  
 but þei zeld[yn] up to me,  
 with byttyr balys þei schul blede ; 1920

[See the Stage-Direc-  
 tions as to the Gun-  
 powder in pipes for  
 Belial, p. 76.]

of here reste I schal hem reue.  
 In woful watrys I schal hem wasche.  
 haue don, felaus ! & take 3oure trasche,  
 & wende we þedyr on a rasche,

and pull it  
 down.

þat castel for to cleue. 1925

(171)

Pride says

SUPERBIA. Now, now ! now, go now !  
 on hye hyllys lete us howte—  
 for in pride is al my prow—  
 þi bolde baner to bere a-bowte. 1929

<sup>1</sup> leaf 174. It should follow, as here, the misplaced leaf 171.



to Golyas I make a vow  
 for to schetyn 3one Iche skowte.  
 on hyr ars, raggyd & row,  
 I schal bope clatyr & clowte,  
 & 3eue Meknesse myschanse.  
 Belyal bryth! it is þyn heat  
 þat I, Pride, goo þee nest,  
 & bere þi baner befor my brest  
 with a comly contenaunce.

1933 he'll chatter  
 on Meek-  
 nose's back,

1938 and fly  
 Belial's  
 banner before  
 him.

(172)

CARO. I here an hydowse whwtynge on hyt :  
 be-lyue byd my baner forth for to blase!  
 wahayne I syt in my sadyt, it is a selkowth syt ;  
 I gape as a Gogmagog whayne I gyne to gase :  
 þis worthy, wyldre werld, I wagge with a wyt ;  
 3one rappokis I ruble, & al to-rase ;  
 bope with schot & with slynge I caste with a sleyt,  
 with care to 3one castel to crachen & to crase  
 In Flode.  
 I am mans flesch : where I go  
 I am mans most fo ;  
 I-wys I am euere wo  
 whane he drawyth to goode.

Flesh says he

1942 grapes like a  
 Gogmagog.

and will raze  
 the Castle.

1946

He is Man's  
 greatest foe.

1951

(173)

þerfor, 3e bolde boyes, buske 3ou a-bowte !  
 scharply on scheldis, 3our schaftys 3e scheuere !  
 & Lechery ledron, schete þou a skoute !  
 help we, Mankynde fro 3one castel to keuere !  
 helpe ! we mon hym wyne.  
 schete we all at a schote,  
 with gere þat we cunne best note,  
 to chache Mankynde fro 3ene cote  
 In-to dedly synne.

He calls on

1955 Lechery to  
 help take  
 Mankind  
 from the  
 Castle.

1960

(174)

<sup>1</sup>GULA. Lo, syr Flesch, whow I fare to þe feldre,  
 with a faget on myn hond, for to settyne on a fyre !

Gluttony  
 says he'll give

<sup>1</sup> leaf 174, back.

the Castle  
scamps a  
lesson with  
his lance.

with a wrethe of þe wode, wel I can me welde ;

with a longe launce, þe loselys I schal lere.

1964

go we with ours gere !

þe bycchys schul bleykyn & blodyr,

I schal makyn swyche a powdyr,

boþe with smoke & with somodyr,

þei schul schytyn for fere.

1969

[tunc descendant in placea.]

They come  
down on the  
Green.

## (175)

The Bad  
Angel calls

MALUS ANGELUS. 'as armys,' as an heyward, hey now I howta.

Deuyl dyth þee as a duke, to do þe damysely[s] dote !

[dóceat ad  
Belyal.]

on Belial,

Belyal, as a bolde boy, þi brodde I bere a-bowte :

helpe to cache Mankynde fro caytyfys cote !

1973

Pride,

Pryd ! put out þi penon of raggys & of rowte !

Do þis modyr Mekenes melyn to mote !

Wrath,

Wrethe ! prefe Paciens, þe skallyd skowte !

and Envy

Envye, to Charyte, schape þou a schote

1977

Ful ȝare !

With Pryde, Wrethe & Envye,

þese deuelys, be downys drye,

as comly kyng, I dyscrye,

to bring Man-  
kind to grief.

Mankynde to kachyn to care. [ad Carnem.]

1982

## (176)

He bids  
Gluttony,  
Sloth, and  
Lechery

Flesch, frele & fresche, frely fed !

with Gloton, Slawthe & Lechery, mans sowle þou slo !

as a duke dowty, do þee to be dred ;

gere þee with geris fro toppe to þe too !

1986

kyth þis day þou art a kyng frely fedde !

[to Gloton]

Gloton ! sle þou Abstyn[n]sce with wyckyd woo !

slay Ab-  
stinence,  
Chastity,  
and Industry.

with Chastyte, þou Lechour, be not ouyr-ledde !

Slawthe ! bete þou Besynes on buttokys bloo !

1990

do now þi crafte, in coste to be knowe !

[ad Mundum.]

worthy, wytty, & wys, wondyn in wede !

lete Coueytyse karpyn, cryen & grede !

here ben bolde bacheleris, batyl to bede,

Mankynde to tene, as I trowe.

1995

(177)

HUMANUM GENUS. þat dyngē duke þat deyed on rode,

þis day, my sowle kepe &amp; safe!

whanne Mankynde drawyth to goode,

be-holde what enmys he schal haue!

þe Werld, þe Deuyt, þe Flesche, arn wode;

to men ben casten a careful kaue;

byttyr balys þei brekyn on brode,

Mankynde in wo to weltyr &amp; waue,

lordyngis, sothe to sey.

þerfore Iche man be-war of þis!

for, whyl Mankynde clenē is,

his enmys schul temptyn hym to don a-mys,

if þei mown, be any wey.

Mankynde  
prays to  
Christ to  
save him  
from the

1999

World, the  
Flesh, and  
the Devil,  
that

2003

2008

(178)

Omne gaudium existimate, cum variis tentacionibus insideritis.

þerfor, lordys, beth now glad,

with elmes dede &amp; orysoun

for to don as oure Lord bad!

styfly with-stonde þoure temptacyoun!

<sup>1</sup>with þis foul fende I am ner mad.

to batayle þei buskyn hem bown.

certis, I schuld ben ouer-lad,—

but þat I am in þis castel town,—

with synnys sore &amp; smerte.

who so wyl leuyn oute of dystresse,

&amp; ledyn hys lyf in clenness,

In þis castel of vertu &amp; of goodnesse

hym muste haue hole his hert.

delectari in domino, &amp; dabit tibi petitiones cordis tui.

by alme-  
deeds and  
prayer2012 he may with-  
stand  
temptation,

2016

2021 and live for-  
ever in the  
Castel of  
Virtue.

(179)

BONUS ANGELUS. A! Mekenesse, Charyte &amp; Pacyens,—

prymrose pleyeth parlasent,—

Chastyte, Besynes, &amp; Abstynens,

myn hope, ladys, in þou is lent!

so come paramourys, swetter þanne sens,

Rode as rose on rys I-rent!

The Good  
Angel calls  
on Six  
Virtues

2025

to defend  
Mankind,

pis day 3e dyth a good defens !  
whyl Mankynde is in good entent,  
his poutis arn vn-hende.

2029

Mankynde is browt in-to pis walle,  
In freelte to fadyn & falle ;  
perfore, ladys, I pray 3ou alle,

and help him.

helpe pis day Mankynde !

2034

(180)

*Monks  
prays God  
to save  
Mankind.*

HUMILITAS. God, þat syttyth in heuene on hy,  
saue al Mankynde be se & sonde !  
lete hym dwellyn here, & ben vs by,  
& we schul puttyn to hym helpynge honde.  
3yt forsoþe neuere I sy

2038

þat any fawte in vs he fonde,  
but þat we sauðd hym fro synne sly,  
if he wolde be us styfly stonde

2042

In pis castel of ston.

perfor drede þee not, mans aungel dere !

If he'll stay  
in the Castle,  
he'll be kept  
from his foes.

if he wyl dwellyn with vs here,  
Fro seuene synmys we schul hym were,  
& his enmys Ichon.

2047

(181)

*She appeals  
to the Seven  
Virtues to  
shield Man-  
kind from  
his enemies,*

now, my seuene systerys swete, [To the Seven Virtues.]

pis day fallyth on us þe lot,  
Mankynde for to schylde & schete  
fro dedly synne & schamely schot.

2051

hys enmys strayen in þe strete,  
to spyllē man with spetows spot ;

perfor oure flouris, lete now flete,

& kepe we hym, as we haue het,

2055

amonge vs in pis halle.

perfor, vij systerys swote,

lete oure vertus reyne on rote !

pis day we wyl be mans bote

the devils.

a-geyns þese deuelys alle.

2060

(182)

*Belial calls  
his men*

BELIAL. pis day, þe vaward wyl I holde.  
a-vaunt my baner, precyous Pride,

Mankynde to cache to karis colde !

bold batayl now wyl I byde.

2064

to capture  
Mankind.

buske þou, boyes, on brede !

<sup>1</sup>alle men þat be with me wytholde,

boþe þe jongë & þe olde,

Envye, Wrathe, 3e boyës bolde,

to rounde rappys 3e rape, I rede !

2069

(183)

SUPERBIA. As armys, Mekenes ! I brynge þi bane,

al with pride, peyntyd & pyth.

what seyst þou, faytour ? be myn fayr fane,

with robys rounde, rayed ful ryth,

grete gounse, I schal þee gane !

to marre þee, Mekenes, with my myth.

no werldly wyttys here ar wane ;

lo ! þi castel is al be-set !

moderis ! whov schul 3e do ?

Mekenes ! 3elde þee to me, I rede.

myn name in londe is precyous Prede ;

myn bolde baner to þee I bede :

modyr ! what seyste þer-to ?

2073

Pride defies  
Meekness,

2077

and says he'll  
mar her.

He bids her  
yield to him.

2082

(184)

HUMILITAS. a-geyns þi baner of pride & bost,

a baner of meknes & mercy

I putte ageyns pride, wel þou wost,

þat schal schende þi careful cry.

þis meke Kyng is knowyn in euery cost,

þat was croysyd on Caluary.

whanne he cam doun fro heuene ost,

& lytyd with mekenes in Mary,

þis Lord þus lytyd lowe.

whanne he cam fro þe Trynyte,

In-to a maydyn lytyd he,

& al was for to dystroye þee :

Pride, þis schalt þou knowe.

2086

Meekness  
relies on the

Meek King  
crucified on  
Calvary.

2090

2095

Deposuit potentes de sode, & cetera.

<sup>1</sup> leaf 175, back.

(185)

When Lucifer  
sai, Pride  
was the cause,

for, whanne Lucyfer to helle fyl,  
Pride, per-of þou were chesun;  
& þou, deuyl, with wyckyd wyl,  
In paradys trappyd us with tresun,  
so þou us bond in balys Ille:  
þis may I preue be ryth resun.  
tyl þis Duke þat dyed on hylle,

2099

and, thro'  
Christ,

in heuene man myth neuere han sesun;  
þe gospel þus declaryt.

2103

for who-so lowe hym, schal ben hy;  
þefore þou schalt not comen us ny;

Meekness  
will abase  
Sin.

& þou þou be neuere so sly,  
I schal felle al þi fare.

2108

qui se exaltat, humiliabitur, & cetera.

(186)

Wrath  
challenges  
Patience,  
threatens  
her,  
[They sell  
one another.]

IRA. Dame Pacyens! what seyst þou to Wrathe & Ire?  
putte Mankynde fro þi<sup>1</sup> castel clere,  
or I schal tappyn at þi tyre  
with styffe stonys þat I haue here.

2112

<sup>2</sup>I schal slynge at þee many a vyre,  
& ben a-vengyd hastely here:

þus Belsabub, oure gret syre,  
bad me brenne þee with wyld fere,  
þou byechē blak as kole.

2116

and bids her  
send Man-  
kind out  
to them.

þerfor, fast, fowlē skowte,  
puttē Mankynde to us owte,  
or of me þou schalt haue dowte,  
þou motyr, þou motyhole!

2121

(187)

Patience says  
she'll conquer  
Wrath.

PACIENCIA. fro þi dowte, Crist me schelde  
þis Iche day, & al mankynde!  
þou wrecchyd wrechē, wood & wyld,  
Pacyens schal þee schende!  
quia ira viri, justicia Dei non operatur.

2125

<sup>1</sup> MS. fro þi fro þi.

<sup>2</sup> leaf 177.

for Marys sonë, meke & mylde,  
 rent þee up, rote & rynde,  
 whanne he stod meker þanne a chylde,  
 & lete boyes hym betyn & bynde :  
 þerfor, wrecche, be styлле !  
 for þo pelouris þat gan hym pose,  
 he myth a dreun hem to dros ;  
 & 3yt, to casten hym on þe cros,  
 he sufferyd al here wylle.

Christ  
 destroyd  
 With when  
 He meekly  
 let men  
 beat Him,

2129

and nail Him  
 on the Cross.

2134

(188)

þowsentis of aungellis he myth han had,  
 to a wrokyn hym þer ful 3erne ;  
 & 3yt, to deyen he was glad,  
 us, pacyens to techyn & lerne.  
 þerfor, boy, with þi boystous blad,  
 fare a-wey be feldys ferne !  
 for I wyl do as Jhesu bad,  
 wrecchys, fro my wonys werne  
 with a dyngne defens.  
 if þou fonde to comyn a-lofte,  
 I schal þee cachë fro þis crofte  
 with þese rolys swete & softe,  
 peyntyd with pacyens.

He might  
 have had  
 thousands of  
 Angels to  
 avenge Him,  
 but He died  
 to teach us  
 patience.

2138

2142

2147

(189)

INVIDIA. Out ! myn herte gynnyth to breke,  
 for Charyte þat stondyth so stowte.  
 alas ! myn herte gynnyth to wreke.  
 3elde up þis castel, þou hore clowte !  
 it is myn offyce, fowle to speke,  
 fals sklaundrys to bere a-bowte.  
 Charyte ! þe deuyll mote þee cheke,  
 but I þee rappe with rewly rowte,  
 þi targë for to tere.  
 let Mankynde cum to us down,  
 or I schal schetyn to þis castel town  
 a ful fowle defamacyon ;  
 þerfore þis bowe I bere.

Þow calls on  
 Charity to

2151 yield up the  
 Castle,

2155

and let Man-  
 kind come  
 down to  
 them.

2160

(190)

*Charity says  
she'll not be  
moved by  
Envy's  
abuse.*

CARITAS. þou þou speke wycke & fals[ē] fame,  
þe wers schal I neuere do my dede.  
who-so peyryth falsly a-noþer mans name,  
Cristys curs he schal haue to mede :

2164

ve homini illi per quem scandalum ven[it].

—[*Matth. xviii. 7.*]

<sup>1</sup>who-so wyl not hys tunge tame,—

take it sothē, as mes crede,—

wo, wo, to hym, & mekyl schame !

In holy wrytte þis I rede ;

2168

for euere þou art a schrewe.

þou þou speke euyl, I ne ȝeue a gres ;

I schal do neuere þe wers ;

At þe last, þe sothē vers

certis hym-self schal schewe.

2173

(191)

*Christ set the  
example of  
Charity,*

Oure louely Lord, with-owtyn lak,  
ȝaf example to charyte :

whanne he was betyn blo & blak

for trespas þat neuere dyd he,—

2177

*when, tho'  
He had no  
sin,*

In sory synne had he no tak,

& ȝyt for synne he bled bloody ble,—

*He died for  
sinful man.*

he toke his cros up on his bak,

synful man, & al for þee :

2181

þus he mad defens.

Envye, with þi slaundrys prycke,

I am putte at my Lordys prycke ;

I wyl do good a-ȝeysn þe wycke,

& kepē in sylens.

2186

(192)

*Belial calls  
on his folk*

BELIAL. What, for Belyalys bonys,  
where a-bowtyn chydē ȝe ?

haue don, ȝe boyes, al at onys !

lasche don þese moderys, allē þre !

2190

werkē wrakē to þis wonys !

þe vauzward is grauntyd me.

do þese moderys to makyn monys !

*to follow him  
and fight.*

ȝoure dowty dedys, now lete se !

2194

<sup>1</sup> leaf 177, back.



dasche hem al to daggys!  
 haue do, boyës blo & blake!  
 wirke pese wenchys wo & wrake!  
 Claryouns, cryith<sup>1</sup> up at a krake,  
 & blowe *your* brodë baggys!

2199

[*tunc pugnabunt domini.*]

Let clarions  
 sound and  
 bagpipes  
 blow!  
 [*They assault  
 the Castle.*]

(193)

SUPERBIA. Out! my prowde bak is bent!

Mekenes hath me al for-bete;

Pride *with* Mekenes is for-schent.I weyle & wepe, *with* wondys wete;

2203

I am betyn in þe hed.

my prowde pride a-doun is dreuyn,  
 so scharpely Mekenes hath me schreuyñ,

þat I may no lenger leuyn;

my lyf is me be-reuyd.

2208

Pride cries  
 out that  
 Meekness has  
 beaten him.

(194)

INVIDIA. Al myñ Enmyte is not worth a fart;

I schyte &amp; schake al in my schete;

Charyte, þat sowre swart,

with fayre rosys myñ hed gan breke: } *poison*

2212

I brede þe malapundy.

with worthi wordis &amp; flouris swete,

Charyte makyth me so meke,

I dare neyþer crye nore crepe,

not a schote of sklaundy.

2217

Envy says

that Charity's  
 roses have  
 broken his  
 head.

(195)

<sup>2</sup>I, Wrethe, may syngyn wele-a-wo.

Ira.

Pacyens me ȝaf a sory dynt;

I am al betyn blak &amp; blo

with a rose þat on rode was rent;

2221

my speche is almost spent.

hyr rosys fel on me so scharpe,

þat myñ hed hangyth as an harpe:

I dar neyþer crye nor carpe;

sche is so pacyent.

2226

Wrath con-  
 temns himself  
 beaten.

<sup>1</sup> MS.<sup>2</sup> leaf 176.

(196)

The Bad  
Angel abuses  
Belial, Pride,  
Wrath, and  
Envy for  
failing.

MALUS ANGELUS. go hens ! 3e do not worthe a tord !  
foulë falle 3ou, allë fourë !

3ernë, 3ernë, let fall on bord !

Syr Flesch, *with* þyn ey[e]n soure,

2230

for care I cukke & koure.

syr Flesch, *with* þyn company,

3ernë, 3ernë, make a crye !

helpe we haue no velony,

þat þis day may be oure !

2235

(197)

Flesch calls on  
Gluttony,  
Sloth, and  
Lechery

CARO. war, war ! late mans flesche go to !

I com *with* a company.

haue do, my chydryn ! now haue do,

Gloutoun, Slawth, & Lechery !

2239

Iche of 3ou wynnyth a scho.

lete not Mankynde *with* maystry !

lete slynge hem in a fowl[ë] slo,

& fonde to feffe hym *with* foly !

2243

dothe now wel 3oure dede !

3erne lete se whov 3e schul gynne,

Mankynde to temptyn to dedly synne.

if 3e muste þis castele wynne,

heñ schal be 3our mede.

2248

to tempt  
Mankind to  
sin, and to  
win the  
Castle.

(198)

Gluttony  
abuses  
Abstinence,

GULA. war ! syr Gloutoun schal makyn a smeke

a-3eyns þis castel, I vowe.

Abstynens ! þou þou bleyke,

I loke on þee *with* bytter browe.

2252

I haue a faget in myn necke,

to settyn Mankynde on a lowe ;

my foul leye schalt þou not let,

I wou to God, as I trowe ;

2256

þerfor putte hym out here !

In meselynge glotonye,

*with* goode metis & drynkys trye,

I norche my syster Lecherye

tyl man rennyth on fere.

2261

and says he'll  
indame  
Mankind's  
lusta.

(199)

ABSTINENCIA. þi metis &amp; drynkys arn vnthende :

whanne þei are out of mesure take,  
þei makyn men mad & out of mende,  
& werkyn hem bothe wo & wrake.

2265

þat, for þi fere þou þou here kyndyl,  
certis I schal þi wele a-slake

with bred þat browth us out of heft,  
& on þe croys sufferyd wrako :

2269

I mene þe sacrament ;

<sup>1</sup>þat Ichē blysful bred

þat hounge on hyl tyl he was ded,  
schal tempere so myn maydynhed,

þat þi purpos schal be spent.

2274

*Abstinence  
answers  
that she'll  
slake them*

*with the  
Sacramental  
Bread.*

(200)

In abetyneus þis bred was browth,

certys, Mankynde, & al for þee.

of fourty dayes ete he nowth, Cum ieiuniasset xl<sup>a</sup> diebus &c<sup>1</sup>.

& þanne was maylyd to a tre ;

2278

example us was be-tawth :

In sobyrnesse he bad us be.

perfor Mankynde schal not be cawth,

Glotomy, with þy degre :

2282

þe sothē þou schalt se.

to norysch fayre, þou þou be fawe,

abstynens, it schal with-drawe

tyl þou be schet vnder schawe,

& fayn for to fle.

2287

*This Bread  
was brought  
for Mankind,*

*and he will  
not be caught  
by Glotomy.*

(201)

LUXURIA. lo, Chastyte, þou fowlē skowte !

þis ilkē day here þou schalt deye.

I make a fer in mans towte,

þat launcyth up as any leye.

2291

þese cursyd colys I bere abowte,

Mankynde in tenē for to teye.

men & wommen hathe no dowte,

with pyssynge pokys for to pleye ;

2295

*Lechery says  
she'll kill  
Chastity,*

*and fireman's  
members.*

<sup>1</sup> leaf 176, back.

I bynde hem in my bondys.  
 I haue no restè, so I rowe,  
 with men & wommen, as I trowe,  
 tyl I, Lechery, be set on a lowe,  
 In al Mankyndis londys.

2300

(202)

But *Chastity*  
 has power to  
 conquer  
 Lechery.  
*Chastity* says  
 the Virgin  
 Mary will  
 quench  
 Lechery.

CASTI[T]AS. I, Chastyte, haue power in þis place,  
 þee, Lechery, to bynd & bete.  
 Madyn Marye, weft of grace,  
 schal qwenche þat fowle hete.

2304

Mater & Virgo! extingue carnales concupisc[entias]!  
 oure Lord God mad þee no space  
 whanne his blod strayed in þe strete.  
 fro þis castel he dyd þee chase  
 whanne he was crounyd with þornys grete  
 & grene.

2308

At his death  
 Christ had no  
 delight in it.

to drery deth whanne he was dyth,  
 & boyës dyd hym gret dyspyth,  
 In lechery had he no delyth,  
 & þat was ryth wel sone.

2313

(203)

at oure Lady I lere my lessun,  
 to haue chaste lyf tyl I be ded.  
 sche is qwene, & beryth þe croun;  
 & al was for hyr maydynhed.

2317

*Chastity* bids  
 Lechery  
 be off.

þerfor go fro þis castel toun,  
 Lechery, now I þee rede;  
 for Mankynde getyst þou nowth doun,  
 to soloyen hym synful sede:

2321

In care þou woldys hym cast.  
<sup>1</sup>& if þou com up to me,  
 trewly þou schalt betyn be  
 with þe 3erde of Chastyte  
 whyl my lyf may last.

2326

(204)

*Sloth* says

ACCIDIA. Ware, war! I delue with a spade;  
 men calle me þe 'lord syr Slowe.'

he hinders  
 spiritual  
 grace.

gostly grace I spyll & schade;  
 fro þe watyr of grace, þe dyche I fowe;

2330

<sup>1</sup> leaf 179.

3e schulyn com ryth I-nowe

be þis dyche drye, be bankys brede.

xxx<sup>ii</sup> thousande þat I wel knowe,

In my lyf louely I lede,

þat had leuere syttyn at þe ale,

iiij mens songys to syngyn lowde,

þanne to-ward þe chyrche for<sup>1</sup> to crowde.

þou Besynesse, þou bolnyd bowde !

I brewe to þee þyne bale.

Sloth knows

30,000 folk

2334

who'd rather  
drink ale and  
sing Three-  
Men's Songs  
than go to  
church.

2339

(205)

SOLICITUDO. a, good men ! be-war now aH

of Slugge & Slawthe, þe fowl[ē] þefe !

to þe sowle he is byttyrer þanne gaH ;

rote he is of mekyl myschefe ;

Goddys seruyse, þat ledyth us to heuene haH,

þis lordeyn, for to lettyn us, is lefe.

who-so wyl schryuyn hym of his synnys aH,

he puttyth þis brethel to mykyl myschefe,

Mankynde, he þat myskaryed.

men moun don no penauns for hym þis,

ner schryue hem whanne þey don a-mys,

but euer he wold, in synne I-wys,

þat Mankynde were taryed.

Industry  
warns his  
hearers  
against Slug  
and Sloth,

2343

2347

who have  
misled Mau-  
kind,

2352

(206)

þerfor he makyth þis dyke drye,

to puttyn Mankynde to dystresse ;

he makyth dedly synne a rody weye

In-to þe Castel of Goodnesse ;

but *with* tene I schal hym teye,

þorwe þe helpe of heuene emperesse ;

*with* my bedys he schal a-boye ;

& oper ocupacyons more & lesse

I schal schape, hym to schonde,

for whoso wyle Slawth putte doun

*with* bedys & *with* orysoun

or sum oneste ocupacyoun,

as boke to haue in honde.

and put him  
to distress.

2356

But Industry  
will tackle  
him.

2360

Prayer and  
work will  
put him  
doun.

2365

nec lege, nec hora,<sup>2</sup> nec disce, neque labora.

<sup>1</sup> MS. *for*.

<sup>2</sup> *ora*, pray.

(207)

*Flesh bids* CARO. Ey, for B[e]lyalys bonys, þe kyng,  
 where-a-bowte stonde 3e al day!  
*his men stop* Caytyuys! lete be 3our kakelynge,  
*cackling,* & rappe at rowtis of a-ray! 2369  
*and fight.*  
*He tells Glot-* Glotony, þou fowle gadlynge,  
*tony to kill* ale Abstynens, if þou may!  
*Abstinence,*  
*and Lechery* Lechery, with þi werkynge,  
*to get rid of* to Chastyte make a wyckyd a-ray 2373  
*Chastity.* a lytyl þrowe.  
<sup>1</sup>& whyl we fyth  
 for owre ryth,  
*They make* In bemys bryth  
*a second* late blastis blowe! [tunc pugnabunt domini. 2378  
*Assault on*  
*the Castle.*

(208)

*Gluttony* GULA. Out, Glotoun! a-down I dryue.  
*says Abstin-* Abstyne[n]s hathe lost my myth.  
*ence* Syr Flesch, I schal neuere thryue;  
 I do not worthe þe deuelys dyrt;  
 I may not leuyn longe.  
*has beaten* I am al betyn, toppe & tayl;  
*him;* with Abstynens wyl I no more dayl;  
 he'll hide  
 himself in  
 the privy. I wyl gon cowche [&] qwayl  
 at hom in 3our gonge. 2387

(209)

*Lechery con-* LUXURIA. Out on Chastyte, be þe rode!  
*fesses that* Sche hathe dayschyd & so drenchyd.  
*Chastity has* 3yt haue sche þe curs of God,  
*quencht her,* for al my fere þe qwene hath qwenchyd; 2391  
 for ferd I fah & feynt.  
 In hardë ropys mote sche ryde!  
 here dare I not longe a-byde;  
*and she must* sum-where myn hed I woldë hyde,  
*hide her head.* As an Irchoun þat were schent. 2396

(210)

*Stoth is going* ACCIDIA. Out! I deye! ley on watyr!  
*to faint.* I swone, I swete, I feynt, I drulle!

<sup>1</sup> leaf 179, back.

þene qwene, with hyr pytyr-patyr,  
hath al to-dayschyd my skallyd skulle!  
it is as softe a[s] wulle.

2400 *Sloth's skull  
is battered by  
Industry's  
pitter-patter.*

or I haue here more skathe,  
I schal lepe a-wey, be lurkyng lathe,  
þere I may my ballokys bathe,  
& leykyn at þe fulle.

2405

(211)

MALUS ANGELUS. 3a! þe deuy! spede 3ou, al þe packe!

*The Bad  
Angel says  
'Devil take  
you all!'*

For sorwe, I morne on þe mowle;

I carpe, I crye, I coure, I kacke,

I frete, I fart, I fesyl fowle!

2409

I loke lyke an howle.

[Ad Mundum.

Now, syr World! what so it cost,  
helpe now, or þis we haue lost;  
al ous fare is not worth a thost;

*and appeals  
to World for  
help.*

þat makyth me to mowle.

2414

(212)

MUNDUS. how, Coveytyse! banyour a-vaunt!

here comyth a batayl, nobyl & newe;

for, syth þou were a lytyl faunt,

Coveytyse, þou hast ben trewe.

2418

Haue do þat damysel! do hyr dawnt!

bytter balys þou hyr brewe!

þe medys, boy, I þee graunt,

þe galows of Canwyke, to hangyn on newe,

2422

þat wolde þee wel be-falle.

haue don, syr Coueityse!

Wyrke on þe best wyse!

Do Mankynde com & aryse

fro 3one vertuse aH.

2427

*and make  
Mankind  
leave the 7  
Virtues.*

(213)

AUARICIA. how, Mankynde! I am a-tenyde

for þou art þere so in þat holde.

Cum & speke with þi best frende,

Syr Coueityse! þou knowyst me of olde.

2431

<sup>1</sup> what, deuy!, schalt þou þer lenger lende

with grete penaunce in þat castel colde?

*He asks Man-*

<sup>1</sup> leaf 178. COVEITYSE is here added in a later hand.

kind why he  
pines in the  
Castle.

In-to þe world if þou wylt wende,  
a-monge men to bere þee bolde,

2435

I redē, be seynt Gyle.

how, Mankynde ! I þee say,  
com to Coueytyse, I þee prey ;  
we to schul to-gedyr pley,  
if þou wylt, a whyle.

2440

Let him come  
and amuse  
himself.

(214)

*Generosity*  
curses Covet-  
ousness,  
and abuses  
him.

LARGITAS. a ! God helpe ! I am dysmayed,

I curse þee, Covetyse, as I can ;  
for certys, treytour, þou hast be-trayed  
nerhand now Iche erthely man.

2444

so myche were men neuere a-frayed  
with Coueytyse, syn þe world be-gan :  
God almythy is not payed.

syn þou, fende, bare þe werldys bane,  
ful wyde þou gynnyst wende.

2448

now arn men waxyn ner woode ;  
þey wold gon to helle for werldys goode ;  
þat Lord þat restyd on þe rode  
is maker of an ende.

2453

*Maledicti sunt auariciosi huius temporis !*

(215)

He is at the  
bottom of  
every ill in  
this world.

þer is no dysese nor debate  
þorwe þis wyde world so rounde,  
tyde nor tyme, erly nor late,  
but þat Coueytyse is þe grounde.

2457

He nurses  
Pride, Envy,  
and Hate.

þou norchyst pride, Envye & hate,  
þou Coueytyse, þou curayd hounde !

Criste þee scheldē fro oure gate,  
& kepe us fro þee saf & sounde,

2461

þat þou no good here wyzne !

swete Jhesu, jentyl justyce,  
kepe Mankynde fro Coueytyse !

for I-wys he is, in al wyse,  
rote of sorwe & syzne.

2466

(216)

*Covetousness*

AUARICIA. what eylyth þee, lady Largyte,  
Damysel dyngne up-on þi des ?



& I spak ryth not to þee,

þerfore I prey þee holde þi pes.

how, Mankynde! cum speke *with* me!

Cum ley þi loue here in my los!

Coueytysse is a frend ryth fre,

þi sorwe, man, to slake & ses.

Coueytysse hathe many a ȝyfte.

Mankynde! þyne hande heder þou reche!

Coueytysse schal be þi leche;

þe ryth wey I schal þee teche,

to thedom & to pryfte.

2470 bids  
Generosity  
hold her  
tongue.  
He asks Man-  
kind to come  
and talk to  
him.  
Covetousness

2474

will teach  
Mankind  
the way to  
thrive.

2479

(217)

HUMANUM GENUS. Coueytysse! whedyr schuld I wende!

what wey woldyst þat I sulde holde?

to what place woldyst þou me sende?

I gynne to waxyn hory & colde;

<sup>1</sup>my bake gynnyth to bowe & bende;

I crulle & crepe, & wax al colde;

age makyth man ful vnthende,

body & bonyes, & al vnwolde.

my bonyes are febyl & sore.

I am arayed in a sloppe;

as a ȝonge man, I may not hoppe;

my nose is colde, & gynnyth to droppe;

myn her waxit al hore.

Mankind  
asks Covet-  
ousness  
where he's  
to go.

2483

He's getting  
old;

2487

his bones are  
weak,

2492 his hair gets  
grey.

(218)

AUARICIA. Petyr! þou hast þe morē nede

to hauē sum good in þyn age:

markys, poundys, londys & lede,

howsys & homys, casteit & cage;

þerfor do as I þee rede!

to Coueytysse cast þi parage!

Cum, & I schal þyne erdyn bede;

þe werthi World schal ȝeue þee wage,

certis not a lyth.

Com on, olde man! it is no reprefe

þat Coueytysse be þee lefe:

Covetousness  
says, the  
more need  
then that he  
should have  
wealth:

2496

2500 he should  
come to the  
World.

<sup>1</sup> leaf 178, back.

if þou deye at any myschefe,  
it is þi selfe to wyth. 2505

(219)

*Mankind  
pleads that  
the Virtues  
will take care  
of him.*

HUMANUM GENUS. nay, nay! þese ladys of goodnesse  
wyl not lete me fare a-mys;  
& þou I be a whyle in dystresse,  
whanne I deye, I schal to blysse. 2509

it is but foly, as I gesse,  
al þis werldys wele I-wys;  
þese louely ladys, more & lesse,  
In wysē wordys þei telle me þys. 2513

*Mankind  
will not for-  
sake the 7  
Virtues, his  
best friends.*

þus seyth þe bok of kende  
I wyl not do þese ladys dyspyt,  
to forsakyn hem for so lyt;  
to dwellyn here is my delyt;  
here arn my best frendis. 2518

(220)

*Covetousness*

*says he'll find  
his purse his  
best friend:*

AVARICIA. ȝa! up & doun þou take þe wey,  
þorwe þis werld to walkyn & wende,  
& þou schalt fyndē, soth to sey,  
þi purs schal be þi best[ē] frende. 2522

þou þou syt al day, & prey,  
no man schal com to þee, nor sende;  
but if þou haue a peny to pey,  
men schul to þee þanne lystyn & lende, 2526  
& kelyn al þi care.

*and he should  
stick to  
Covetous-  
ness.*

þerfore to me þou hange & helde,  
& be coueytous whylys þou may þee welde.  
if þou be pore, & nedy & elde,  
þou schalt oftyr euyl fare. 2531

(221)

*So Mankind*

*agrees to  
leave the  
Castle of Per-  
severance.*

HUMANUM GENUS. Coueytyse, þou seyst a good skyl.  
so gretē God me [wyl] a-vaunce,  
al þi byddynges don I wyl.  
I forsake þe Castel of Perseueraunce; 2535  
<sup>1</sup>In Coueytyse I wyl me hyle,  
for to gete sum sustynaunce.

a-forn mele, men mete schul tyle ;

it is good, for al chaunce,

sum good owhere to hyde.

Certys, þis 3e wel knowe,

it is good, whon-so þe wynde blowe,

a man to haue sum-what of his owe,

what happe so-euere be-tyde.

Men must

2539

have some-  
thing of their  
own.

2544

(222)

BONUS ANGELUS. A, ladyse ! I prey 3ou of grace,

helpyth to kepe here Mankynne !

he wyl for-sake þis præcyous place,

& drawe a-3eyn to dedly synne.

helpe, ladys, louely in lace !

he goth fro þis worthi wonnyng.

Coueytse, a-wey 3e chace ;

& schyttyth Mankynde sum-where here-Inne,

in 3oure worþi wyse !

ow, wrechyd man ! þou schalt be wroth,

þat synne schal be þee ful loth.

a, swete ladys, helpe ! he goth

a-wey with Coueytse. [tunc descendit ad Auariciam

[Humanum Genus].

The Good  
Angel calls  
on the  
Virtues to  
keep Man-  
kind in the  
Castle :

2548

but he goes  
down from it  
to Covetous-  
ness.

2552

2556

(223)

HUMILITAS. Good Aungyl, what may I do þer-to ?

hym-selſe may his sowlē spyllē.

Mankynde, to don what he wyl do,

God hath 3ouyn hym a fre wyllē.

þou he drenche, & his sowlē slo,

certys we may not do þere-tylle.

Syn he cam þis castel to,

we dyd to hym þat vs be-felle,

& now he hath us refusyd.

As longe as he was with-inne þis castel walle,

we kepte hym fro synne, 3e sawe wel alle ;

& now he wyl a-3eyn to synne falle,

I preye 3ou holde us excusyd.

Meekness  
says Man-  
kind has  
Free Will.

2561

2565

While he was  
in the Castle,  
the Virtues  
kept him  
from sin.

2570

Now he has  
left them :  
they are not  
in fault.

(224)

PACIENCIA. Resun wyl excusyn us alle :

he heldē þe ex be þe heluc.

*Patience*  
says Man-  
kind alone  
is to blame:

pou he wyl to foly falle,  
it is to wytyn but hym selue. 2574

— he's brewing  
bitter gall  
for himself.

whyl he held hym in þis halle,  
fro dedly synne we dyd hym schelue:  
he brewyth hym-selfe a byttyr galle;  
In dethys dynt whanne he schal delue, 2578

þis game he schal be-greta.  
He is endewyd with wyttis fyue  
for to rewlyn hym in hys lyue;  
we vertuse wyl not with hym stryue, 2583  
a-vyse hym & his dede.

(225)

*Charity* says CARITAS. Of hys dede haue we nowt to done;  
he wyl no lenger with us be lad.

they gave  
him whatever  
he askt for,

whanne he askyd out, we herd his bone,  
& of hys presens we were ryth glad; 2587

but he  
wouldn't do  
as Crist  
bade him.

<sup>1</sup> but, as pou seste, he hath for-sakyn us sone;  
he wyl not don as Crist hym bad.

Mary! þi sone a-bouyn þe mone,  
as makē Mankynde trewe & sad, 2591

She prays  
the Virgin  
to turn him  
to grace.

In gracē for to gon.

for, if he wyl to foly flyt,  
we [ne] may hym not with-syt;  
he is of age, & can his wyt,  
þe knowe wel euery-chon. 2596

(226)

*Abstinence*  
says worldly  
wealth is like  
a 3-footed  
stool:  
it falls a man  
at his most  
need.

ABSTINENCIA. Ichon, þe knowyn he is a fole,  
In Coueytyse to dyth hys dede.

worldis wele is lyke<sup>2</sup> a iij-foted stole;  
it faylyt a man at hys most nede; Mundus transit, & 2600  
whanne he is dyth in dedys dole, concupiscencia eius.

[1 Ep. John ii. 17.]

þe ryth regystre I schal hym rede;  
he schal be tore with teneful tole;  
whanne he schal brezne on glemys gledo, 2604  
he schal lere a new lawe.

bo he neuere so ryche of werldis wone,  
hys seketouris schul makyn here mone:

<sup>1</sup> leaf 180, back.

<sup>2</sup> MS. kyke.

"make us mery, & lete hym gone!  
he was a good felawe."

2609

(227)

CASTITAS. whanne he is ded, here sorwe is lest :

þe ton sekatour seyth to þe tothyr,  
"Make we mery, & a ryche fest,  
& lete hym lyn in dedis fodyr." et sic relinquat<sup>1</sup> 2613  
so his part schal be þe lest : alienis diuicias suas.  
þe syster semyt þus þe brother.

*Chastity*  
tells how  
Executors  
make mery  
over a dead  
man's estate.

I lete a man no bettyr þanne a best,  
for no man can be war be oper 2617  
tyl he hathe al ful spunne.

þou schalt se þat day, man, þat a bede  
schal þee stondë<sup>2</sup> more in stede  
þanne al þe good þat þou mytyst gete,  
Certys, vndyr sunne. 2622

One prayer  
stands a man  
in better  
stead than  
all his wealth.

(228)

SOLICITUDO. Mankynde ! of on þynge haue I wondyr,

þat þou takyst not in-to pyn mende,  
whanne body & sowle schul partyn on sundyr, 2625  
no worldis good schal with þee wende. non descendet cum  
whanne þou art ded, & in þe erthe leyd vnder, illo gloria eius.

*Industry*  
reminds  
Mankind  
that,

mys-gotyn good þee schal schende ;  
it schal þee weyen, as peys in punder,  
þi sely sowle to bryngyn in bende, 2630  
& make it ful vnþende.

when he's  
dead, his  
misgotten  
goods will

& 3yt Mankynde, as it is sene,  
with Coueytyse goth on þis grene !  
þe treytor doth us al þis tene  
aftyr hys lyuys ende. 2635

put his soul  
in bonds.

(229)

LARGITAS. Out, I crye, & no þynge lowe,  
on Coueytyse, as I wel may !

Mankynde seyth he hath neuere I-nowe,  
tyl his mowthe be ful of clay. 2639

*Generosity*

Auarus nunquam replebitur pecunia.

says Man-  
kind never  
has enough  
till he dies.

<sup>1</sup> MS. relinquam.

<sup>2</sup> MS. stonde þee.

What's the  
good of riches  
when you're  
dead?

<sup>1</sup>whane he is cloyd in dethes dow,  
what helpyt ryches or gret aray?

It flyet a-wey, as any snow,

a-non after þye endynge day,

2643

to wyldē worldis wyse.

now, good men allē þat here be,

haue my systerys excusyd, & me,

þou Mankynde fro þis castel fle:

wyte it Coueytise!

2648

(230)

The Bad  
Angel says  
women will  
cackle:

MALUS ANGELUS. 3a! go forthe, & lete þe qwenys cakle!

þer wymmen arn, are many wordys:

lete hem gone hoppyn with here hakle!

2652

þer ges syttyn, are many tordys.

with Coueytise þou renne on rakle,

& hange þyne hert up on hys hordis.

þou schalt be schakyn in myn schakle;

2656

vnbynde þi baggys on his bordis,

on hys benchys a-boue.

parde, þou gost owt of Mankynde

but Coueytise be in þi mende;

if euere þou þynkē to be thende,

on hym þou ley þi loue.

2661

(231)

Mankynd  
says he will,

HUMANUM GENUS. nedys, my loue must on hym lende,

with Coueytise to walter & wave.

I knowe non of al my kynde,

þat he ne coueityth for to haue;

2665

Peny-man is mekyl in mynde:

my loue in hym I leye & laue.

where þat euere I walke or wende,

2669

In wele & woo he wyl me haue;

he is gret of grace.

where-so I walke in londe or lede,

Peny-man best may spede:

he is a duke to don a dede

now in euery place.

2674

Pennyman  
speeds best  
in every  
place.

<sup>1</sup> leaf 181.

(232)

**BONUS ANGELUS.** Alas, þat euere Mankynde was born !

on Coueytyse is al hys lust.

nyth &amp; day, mydnyth &amp; morn,

in Penyman is al his trust.

2678

Coueytyse schal makyn hym lorn

whanne he is doluen al to dust ;

to mekyl schame he schal be schorn,

with foulē fendys to roten &amp; rust :

2682

Alas ! what schal I do ?

alas, alas ! so may I say ;

Man goth with Coueytyse a-way !

haue me excusyd, for I ne may

trewly not do þer-to.

2687

The Good  
Angel grieues  
that Man-  
kind puts his  
trust in  
Pennyman,and has gone  
off with  
Covetous-  
ness.

(233)

**MUNDUS.** A, A ! þis game goth as I wolde.

Mankynde wyl neuere þe Werld for-sake ;

tyl he be ded, &amp; vndyr molde,

holy to me he wyl hym take ;

2691

<sup>1</sup> to Coveytyse he hath hym ȝolde ;

with my wele he wyl a-wake ;

for a thousande pounde<sup>2</sup> I nolde

but Coveytysē were Mans make,

2695

certys, on euery wyse.

Ah þese gamys he schal be-wayle,

For I, þe Werld, am of þis entayle,

In hys moeste nede I schal hym fayle,

&amp; al for Coveytyse.

2700

World  
chuckles at  
Mankind'syielding to  
Covetous-  
ness :he'll fall man  
at his greutest  
need.

(234)

**AUARICIA.** Now, Mankynde, be war of þis :

þou art a party wele in age ;

I woldē not þou ferdyst a-mys ;

go we now knowe my castel cage !

2704

In þis bowre I schal þee blys ;

worldly wele schal be þi wage ;

more mucke þanne is þyne, I-wys,

take þou In þis trost terage,

2708

Covetousness  
tells Mankindthat they'll  
go to his  
castle,<sup>1</sup> leaf 181, back.<sup>2</sup> 'of golde' struck out.

and give Mankind plenty.  
 'More and more' must be his song.  
 & loke þat þou do wronge.  
 Coveytyse, it is no sore,  
 he wyl þee feffen ful of store,  
 & alwey, alwey, sey more & more;  
 & þat schal be þi songe.

2713

(235)

Mankind says  
 'More and more' is often sung:  
 'Enough' is never heard.  
 He wants to play with Covetousness.  
 HUMANUM GENUS. A, Coveytyse, haue þou good grace!  
 Certys þou beryst a trewe tonge:  
 'More & more,' in many a place,  
 certys þat song is oftyn songe.  
 I wyste neuere man, be bankis bace,  
 so seyn, in clay tyl he wore clonge:  
 'I-now, I-now' hadde neuere space;  
 þat ful songe was neuere songe,  
 nor I wyl not begynne.  
 goode Coveytysē, I þee prey  
 þat I myth with þee pley!  
 ʒeue me good Inow, or þat I dey,  
 to wonne in werldys wyne.

2717  
2721  
2726

(236)

Covetousness gives Mankind 1000 marks, to buy land.  
 But he's not to lend it,  
 or give any of it to the poor.  
 AUARICIA. haue here, Mankynde, a thousand marke!  
 I, Coveytyse, haue þee þis gote;  
 þou mayst purchase þer-with bothe ponde & parke,  
 & do þer-with mekyl note.  
 lene no man here-of, for no karke,  
 þou he schuld hangē be þe prote,  
 monke nor Frerē, prest nor clerke,  
 ne helpē þer-with chyrche nor cote,  
 tyl deth þi body delue.  
 þou he schuld sterue in a caue,  
 lete no pore man þer-of haue;  
 In grene gres tyl þou be graue,  
 kepe sum-what for þi selue.

2730  
2734  
2739

(237)

Mankind vows he won't.  
<sup>1</sup>HUMANUM GENUS. I vow to God, it is gret husbondry:  
 of þee I take þese noblys rownde.



I schal me rapyn, & þat In hye,  
 to hyde þis gold vnder þe grownde :  
 þer schal it ly tyl þat I dye ;  
 it may be kepte þer saue & sownde.  
 þou my neyghbore schuld be hangyn hye,  
 þer-of getyth he neythyr peny nor pownde.  
 ȝyt am I not wel at ese ;  
 now wolde I haue castel wallys,  
 stronge stedys, & styf in stallys.  
 with hey holtys & hey hallys,  
 Coveytyse, þou must me sese.

2743 Mankind 'll  
 bury his gold,

2747 and see his  
 neighbour  
 hangd before  
 he gives him  
 a penny.

2752

(238)

AUARICIA. al schalt þou haue al redy, lo,  
 at þyn owyn dysposcyon).  
 al þis good, take þee to,  
 clyffe & cost, toure & toun) :  
 þus hast þou gotyn, in synful slo,  
 of þyne neyghboris, be extorecyon).  
 'more & more' sey ȝyt, haue do ;  
 tyl þou be ded & drepyn doun),  
 werke on with worldys wrenchys.  
 'more & more' sey ȝyt, I rede ;  
 to more þanne I-now þou hast nede ;  
 al þis world, bothe lenthe & brede,  
 þi coveytyse may not qwenche.

Covetousness  
 bids him keep  
 it all for him-  
 self,

2756

2760 and cry  
 'More and  
 more' till he  
 dies.

2765

(239)

HUMANUM GENUS. qwenche, neuere no man may :  
 me þynkyth, neuere I haue I-now ;  
 þer ne is worldys wele, nyth nor day,  
 but þat me thynkyth it is to slow.  
 'more & more' ȝit I say,  
 & schal euere, whyl I may blow ;  
 on Coveytyse is al my lay,  
 & schal ; tyl deth me ouer-throw,  
 'more & more,' þis is my steuene.  
 if I myth al-vey dwellyn in prosperyte,  
 Lord God, þane wel were me !  
 I wolde, þe medys, forsake þee,  
 & neuere to comyn in heuene.

Mankind

2769

says he will.

2773

If he can be  
 prosperous,  
 he's willing to  
 lose Heaven.

2778

(240)

[Scene VII.]

[SCENE VII.] [Enter DEATH with a Boy.]

Death says  
Mankind's  
time has  
come.

MORS. ow, now it is tyme hys  
to castyn Mankynde to dethys dynt.  
In all hys werkis he is vnslye;  
mekyl of hys lyf he hath myspent.  
to Mankynde I ney ny;

2782

He shall be  
rent with  
rape.

with rewly rappys he schal be rent.  
whanne I com, Iche man drede forþi,  
but 3yt is þer no geyn [i]-went,  
hey hyl, holte, nyn hethe.

2786

Every one  
shall groan  
when  
'Dreary  
Death'  
comes.

<sup>1</sup>3e schul me drede, euery-chone;  
whanne I come, 3e schul grone;  
My name in loude is lefte a-lone:  
I hatte 'drery Deth.'

2791

(241)

No one can  
stand against  
Death.

drery is my deth-drawth;  
a-geyns me may no man stonde;  
I durke, & down [I] brynge to nowth,  
lordys & ladys in euery loude.  
whom-so I haue a lessun tawth,  
onethys sythen schal he mowe stonde;  
In my carful clothys he schal be cawth,  
rychē, porē, fre & bonde:  
whanne I come, þei goo no more.  
where-so I wende in any lede,  
euery man of me hat drede;  
lette I wyl, for no mede,  
to smytē sadde & sore.

2795

2799

Every man  
dreads him:

2804

(242)

Dukes,

dyngnē dukys arn a-dred  
whanne my b[l]astys arn on hem blowe;  
Lordys, lordys in londe arn ouer-led;  
with þis launce I leye hem lowe.

2808

Kings,  
Knights,  
he graues  
in earth.

kyngys kene, & knyts kyd,  
I do hem deluyn in a throwe;  
In banke I buskē hem a bed;  
sad sorwe to hem I sowe;

2813

<sup>1</sup> leaf 184, back.

I tene hem as I trowe.  
 as kenë koltys þow þey kynse,  
 a-geyns me is no defens :  
 In þe gretë pestelens,  
 þanne was I wel knowe.

Death was

2817 well known  
 in the Great  
 Plague of  
 1348.

(243)

but now al-most I am for-ȝete ;  
 men, of deth, holde no tale ;  
 in coveytyse here good þey gete ;  
 þe gretë fyschys ete þe smale ;  
 but whane I dele my dernë dette,  
 þo prowde men I schal a-vale :  
 hem schal helpyn, noþer mel nor mete,  
 tyl þey be drewyn to dethys dale :  
 my lawë þei schul lerne.  
 þer ne is peny nor pownde  
 þat any of ȝou schal sauë sownde ;  
 tyl ȝe be grauyn vndyr grownde,  
 þer may no man me werne.

Now he is  
 almost  
 forgotten,

2821

but he will  
 abase the  
 proud.

2825

No penny or  
 pound can  
 save man  
 from him.

2830

(244)

to Mankynde now wyl I reche ;  
 he hathe hole hys hert on Coveytyse ;  
 a newe lessun I wyl hym teche,  
 þat he schal bothe grwccbyn & gryse.  
<sup>1</sup> no lyf in londe schal ben his leche ;  
 I schal hym proue of myn empyrso ;  
 with þis poynt I schal hym broche,  
 & wappyn hym in a woful wyse ;  
 no body schal ben hys bote.  
 I schal þee schapyn a schenful schappe :  
 now I kille þee with myn knappe !  
 I reche to þee, Mankynde, a rappe  
 to þyne hertë rote.

He'll now  
 teach Man-  
 kind a new  
 lesson,

2834

2838

[Goes to Mankind,  
 who enters.]and will kill  
 him.

2843

(245)

HUMANUM GENUS. A, Deth, Deth ! drye is þi dryfte.  
 ded is my desteny !

<sup>1</sup> leaf 183.

*Mankind  
says he's*

myn hed is cleuyn al in a clyfte !  
for clappe of carē now I crye ; 2847

myn eye-ledys may I not lyfte ;  
myn braynys waxyn al emptye ;  
I may not onys myn hod up schyfte.

*dying from  
Death's blow.*

with Dethys dynt[ē] now I dey ! 2851  
Syr Werld, I am hent.

*He appeals to  
Werld for  
help,*

Werld, Werld ! haue me in mende !  
goode syr Werld ! helpe now Mankende !  
but þou me helpe, Deth schal me schende ;  
he hat dyth to me a dynt. 2856

(246)

Werld ! my wyt waxyt wronge ;  
I chaunge boþe hyde & hewe ;  
myn eye-ledys waxyn al outewronge ;  
but þou me helpe, sore it schal me rewe. 2860  
now holde þat þou haste be-hete me longe,  
for all felechepeys olde & newe,

*and relief  
from his  
pains.*

lesse me of my peynys stronge !  
sum bote of balē þou me brewē,  
þat I may of þee zelpe. 2864

*Without it  
he must die.*

Werld, for oldē āqweyntawns,  
helpe me fro þis sory chawns !  
Deth hathe lacchyd me with his launce !  
I deye but þou me helpe. 2869

(247)

*World says  
he wishes  
Mankind was  
in his grave,*

MUNDUS. owe, Mankynde ! hathe Dethe with þee spoke !  
a-geyns hym helpyth no wage.

I wold þou were in þe erthe be-loke,  
& a-noþer hadde þyne erytage ! 2873  
oure bonde of loue schal sone be broke ;

*he has gone  
on so out-  
rageously.*

In coldē clay schal be þy cage ;  
now schal þe Werld on þee be wroke,  
for þou hast don so gret outrage ; 2877  
þi good þou schalt for-goo.

Werldlys good þou hast for-gon,  
& with tottys þou schalt be torn :  
þus haue I seruyd here be-forn,  
a hundryd thousand moo. 2882

(248)

<sup>1</sup>HUMANUM GENUS. ow, World! World euere worthe wo!

&amp; þou, synful Coveytyse,

whanne þat a man schal fro þou go,

þe werke with hym on a wonder wyso.

2886

þe wytte of þis werld is sorwe &amp; wo:

be ware, good men, of þis gyse!

þus hathe he seruyd many on mo.

In sorwe slakyth al his a-syse;

2890

he beryth a tenynge tungge.

Why! I leyd with hym my lott,

þe seyn whou fayre he me be-hett;

&amp; now he wolde I wers a clott,

In colde cley for to clynge.

2895

[MUNDUS calls to GARCIO.]

(249)

MUNDUS. how, boy, a-ryse! now þou muste wende

on myn erdyn, be steppe &amp; stalle;

go brewe Mankynde a byttyr bende,

&amp; putte hym out of hys halle!

2899

lete him þer-inne no lenger lende!

For-brostyn, I trowe, be hys galle.

For þou art not of hys kende,

all hys erytage wyl þee wele be-falle:

2903 and seize it.

þus laryth myn fayre feres.

oftyn tyme I haue þou told,

þo men, þat þe arn to lest be-hold,

comynly schal þoure wonnyng wold,

&amp; ben þoure next eyrys.

2908

(250)

GARCIO. Werld worthy, in wedys wounde,

I þanke þee for þi gretë zyfte.

I go glad up-on þis grounde,

to putte Mankynde out of his pryfte.

2912

I trowe he stynkyth þis ilke stounde;

In-to a lake I schal hym lyfte;

hys parkys, placys, &amp; penyys rounde,

with me schul dryuen, in þis dryfte,

2916

*Mankind  
reproaches  
World and  
Covetousness,**and warns  
men against  
them.**World's Boy  
enters.**He is told  
to turn Man-  
kind out of  
his property**The Boy is  
glad, and  
says he'll**take all Man-  
kind's land  
and money.*<sup>1</sup> leaf 183, back.

*World's Boy*

In baggys as þei ben bownde.  
 for I þynke for to dele,  
 I vow to God, neythyr corn nor mele.  
 if he haue a schete, he beryth hym wele,  
 where-Inne he may be wo[unde]. 2921  
 [tunc iet ad humanum genus.

goes to  
Mankind

(251)

whou faryst, Mankynde? art þou ded?  
 be Goddys body, so I wene,  
 he is heuyer þanne any led.  
 I wold he were grauyñ vnder grene. 2925  
 HUMANUM GENUS. a-byde, I breyd uppe wilh myn hed.  
 what art þou? what woldyst þou mene?  
 wheydyr comyst þou for good or qwed?  
 with peynys prycke þou dost me tene, 2929  
 þe sothē for to sey.  
<sup>1</sup>telle me now, so God þee saue,  
 fro whom comyst þou, good knaue!  
 what dost þou here? wha[t] woldyst þou haue?  
 telle me or I deye. 2934

and tells him  
he wants him  
buried,

(252)

as World has  
given him,  
the Boy, all  
Mankind's  
property.

GARCIO. I am com to haue al þat þou hast.  
 poundys, parkys, & euery place,  
 al þat þou hast gotyn fyrst & last,  
 þe World hathe grauntyd it me of his grace, 2938  
 for I haue ben his page.  
 he wot wel þou schalt be ded,  
 neuere-more to etē bred;  
 þerfore he hath for þee red  
 who schal haue þyne erytage. 2943

(253)

Mankind  
says he wants  
that to go to  
a relation.

HUMANUM GENUS. what, deuyll! þou art not of my kyn;  
 þou dedyst me neuere no maner good;  
 I hadde leuē sum nyfte, or sum cosyn,  
 or sum man hadde it, of my blod; 2947

<sup>1</sup> leaf 182. (Old pencil note: 'This ought to be p. 184.')

In sum stede I wold it stod.  
 now schal I in a dale be delue,  
 & haue no good þer of my selue.  
 be God & be hys apostelys twelue,  
 I trowe þe Werld be wod.

Mankind  
 thinks that

2952 World is  
 mad.

(254)

GARCIO. 3a, 3a! þi parte schal be þe leste.  
 deye on! for I am maystyr here.

The Boy says

I schal þee makyn a nobyl feste,  
 & þanne haue I do myn deuere.

2956

þe Werld bad me þis gold a-reste,  
 holt & hallys, & casteH clere.

þe Werldis joye & hys jentyl jeste

Is now þyne, now myn, boþe fere & nere.

2960

go hens! for þis is myne.

Mankind  
 must go,  
 as World

Syn þou art ded, & browth of dawe,

of þi deth, syr, I am ryth fawe.

þou þou knowe not þe werldys lawe,

he hath 3oue me al þat was þyne.

2965 has given  
 him all  
 Mankind's  
 goods.

(255)

HUMANUM GENUS. I preye þee now, syn þou þis good schalt gete,  
 telle þi name or þat I goo.

GARCIO. Loke þat þou it not forȝete :

my name is 'I wot neuere whoo.'

2969 His name is  
 'I-know-not-  
 who.'

(256)

HUMANUM GENUS. 'I wot neuere who,' so wele say,  
 now am I sory of my lyf :

Mankind  
 hoped his  
 property 'ad  
 go to

I haue purchasyd, many a day,

londys & rentys with mekyl stryf;

2973

I haue purchasyd holt & hay,

parkis & poundys, & bouris blyfe,

goode gardeynys, with gryffys gay,

to myne chyldyr & to myn wyfe,

2977 his children  
 and wyfe,

In dethe whanne I were dyth.

<sup>1</sup>of my purchas I may be wo;

for, as þout, it is not so,

but a gedelynge, 'I wot neuere who,'

hath al þat þe Werld me be-hyth.

2982 but now this  
 'I-know-not-  
 who' is to  
 haue it.

<sup>1</sup> leaf 182, back.

(257)

Mankind

now, alas, my lyf is lak ;

bitter balys I gynne to brewe ;

Certis, a vers þat Dauid spak

I þe sawter, I fynde it trewe :

2986

Tresaurizat, &amp; ignorat cui congregabit ea. [Ps. xxxviii. 7.]

grieves that  
his treasures

tresor, tresor, it hathe no tak ;

it is oþer mens, olde &amp; newe.

ow, ow ! my good gothe al to wrak !

sorë may Mankyndë rewe !

2990

God kepe me fro dyspayr !

al my good, with-out[en] fayle,

I haue gadryd with gret trauayle,

'I'll go to he  
knows not  
who.

þe Werld hathe ordeynyd of his entayle ;

I wot neuere who to be myn eyr.

2995

(258)

Let men take  
warning by  
him ;

now, good men, taky the example at me !

do for þoure self whyl þe han spase !

for many men þus seruyd be,

þorwe þe Werld, in dyuerse place.

2999

I bolne &amp; bleyke in bloody ble,

&amp; as a flour, fadyth my face.

he will go  
to Hell unless  
God saues  
him.

to helle I schal bothe fare &amp; fle,

but God me grauntë of his grace.

3003

I deyë certeynly :

now my lyfe I hauë lore ;

myn hert brekyth ; I syhë sore ;

á word may I speke no more ;

He dies ;

I putte me in Godys mercy.

[Dies.] 3008

(259)

and his Soul  
enters,

[Enter ANIMA from beneath the bed under the Castle :

see p. 76.]

ANIMA. Mercy, þis was my last tale

and re-  
proaches him

þat euere my body was a-bowth.

but Mercy helpe me in þis vale,

of dampnyng drynke, sore I me doute.

3012

body ! þou dedyst brew a byttyr bale,

to þi lustys whanne gannyst loute ;

for his evil  
deeds.

þi sely sowle schal ben a-kale ;

I beye þi dedys with rewly rowte ;

3016



& al it is for gyle.  
 enere þou hast be coueytows,  
 falsly to getyn londe & hows;  
 to me þou hast brokyn a byttyr jows;  
 so welaway þe whyle!

Mankind's  
 Soul appeals

3021

(260)

now, swet aungel, what is þi red?  
 þe ryth red, þou me reche!  
 now my body is dressyd to ded,  
 helpe now me, & be my leche!  
 dyth þou me fro deuelys drede!  
 þy worthy weyë, þou me teche!  
 I hope þat God wyl helpyn & be myn hed,  
 For Mercy was my lastë speche:

[To the Good Angel.]

to his Good  
 Angel to

3025

þus made my body his ende.<sup>1</sup>

3030

[ \* \* \* \* \* ]

[MALUS ANGELUS.] <sup>2</sup>wyttesse of al þat ben a-bowte,

His Bad  
 Angel says  
 he must go  
 with him to  
 Hell.

Syr Coueytyse, he had hym owte;

þerfor he schal, with-outyn dowte,

with me to hellë pytt.

3034

(261)

BONUS ANGELUS. 3e, a-las, & welawo!

a-3eyns Coueytyse can I not telle.

The Good  
 Angel says  
 that Man-  
 kind's Soul

resun wyl I fro þee goo,

for, wrechyd sowle, þou muste to helle.

3038

Coueytyse, he was þi fô;

he hathe þee schapyn a schameful schelle;

þus hathë seruyd many on mo,

tyl þei be dyth to dethys delle,

3042

must go to  
 Hell

to byttyr balys bowre.

þou muste to peyne, be ryth resun),

with Coveytyse, for he is chesun);

þou art trappyd ful of tresun),

but Mercy be þi socowre.

3047

with Covet-  
 ousness,  
 unless Mercy  
 helpe him.

(262)

For, ryth wel þis founde he haue.

a-3eyns Rythwynesse may I not holde;

þou muste with bym to careful caue,

for gretë skyllys þat he hathe tolde.

3051

<sup>1</sup> A leaf must be left out here, corresponding to the gap after lf. 170.

<sup>2</sup> leaf 186.

fro þee a-vey I wandyr & waue ;  
 for þee I clynge in carys colde ;  
 a-lonē now I [must] þee laue,  
 whylyst þou fallyst in fendys folde, 3055  
 In helle to hyde & hylle.  
 Rytwysnesse wyl þat þou wende  
 forthe a-vey with þe fende.  
 but Mercy wyl to þee sende,  
 of þee can I no skylle.<sup>1</sup> 3060

(263)

*Man's Soul*  
*appeals again*  
*to Mercy.*  
 ANIMA. alas, Mercy ! þou art to longe !  
 of sadde sorwe now may I synge ;  
 holy wryt, it is ful wronge,  
 but mercy passē allē þynge. 3064  
 I-am ordeynyd to peynys stronge ;  
 In wo is dressyd myn wonnynge ;  
 In helle, on hokys I schal hongē.  
 but mercy fro a wēllē sprynge, 3068  
 þis deuyl wyl haue me a-way.  
 weleaway ! I was ful wod  
 þat I forsoke myn Aungyl good,  
 & with Coueytysē stod  
 tyl þat day þat I schuld dey. 3073

He is to hang  
 on hooks in  
 Hell if Mercy  
 will not save  
 him.

(264)

MALUS ANGELUS. 3a ! why woldyst þou be coueytous,  
 & drawe þee a-gayn to synne !  
 I schal þee brewe a byttyr jous ;  
 In bolnyngē bondys þou schalt brenne ; 3077  
<sup>2</sup>In hyē helle schal be þyne hous ;  
 In pycke & ter, to grone & grenne,  
 þou schalt lye drenkelyd as a movs ;  
 þer may no man þer-fro þee werne 3081  
 for þat ilkē wyth.  
 þat day þe ladys þou for-soke,  
 & to my counsel þou þee toke,  
 þou were betyr an-hangyn on hoke  
 up on a jebet hyth. 3086

He'd better  
 have been  
 hangd than  
 have left the  
 Castle of  
 Perseverance.

<sup>1</sup> A later hand puts at the side (the leaf being misplaced), "He[re] aperith þe sowle."  
<sup>2</sup> leaf 185, back.

(265)

farter fowle ! þou schalt be frayed  
 tyl þou be frettyd & al for-bled ;  
 foulë mote þou be dysmayed,  
 þat þou schalt þus ben ouryld ;  
 for Coueytyse þou hast a-sayed,  
 In byttyr balys þou schalt be bred ;  
 al mankynde may be wel payed,  
 whon Coueytyse makyth þee a-dred  
     with rappys I þee rynges.  
     we schul to hellë, bothë to,  
     & bey [for euer] in inferno ;  
     Nulla est redempcio,  
     for no kynnyys þynge.

He'll be torn  
 and tortured.

3090

3094

The Bad  
 Angel and  
 the Soul 'll  
 go to Hell  
 together.

3099

(266)

Now dagge we hens a doggë trot ;  
 In my dongion I schal þee dere ;  
 on þee is many a synful spot ;  
 þerfore þis schame I schal þee schere  
     whanne þou comyst to my neste.  
     why woldyst þou—schrewe schalt neuere þee ;—  
     but in þi lyue don aftyr me ?  
     & þi good aungyl [he] tawth þee  
     al-wey to þe beste.

Now they 'll  
 go a dog's  
 trot to the  
 Bad Angel's  
 dungeon.

3103

3108

(267)

3a ! but þou woldyst hym not leue ;  
 to Coueytyse al-wey þou drow ;  
 þerfore schalt þou euyl preue ;  
 þat foul synne þi soulë slow.  
 I schal fondë þee to greue,  
 & putte þee in peynny<sup>1</sup> plow.  
 haue þis, & euyl mote þou scheue,  
 for þou seydyt neuere 'I-now I-now :'  
     þus lacche I þee þus lowe.  
     þow þou kewe as a kat,  
     for þi coueytyse, haue þou þat !  
     I schal þee bunchë with my bat,  
     & rongë þee on a rowe.

Man would  
 not give up  
 Covetous-  
 ness,

3112

which slew  
 his soul,

3116

so he shall  
 be put under  
 Punishment's  
 plough.

3121

<sup>1</sup> MS. peymys.

(268)

The Bad  
Angel 'll  
carry Man's  
Soul on his  
back

lo! synful tydyng,  
boy, on þi bak I bryng.  
spedely þou spryng;  
þi placebo I schal syng;

3125

to Hell.

to deuelys delle  
I schal þee here to helle.  
I wyl not dwelle:  
haue good day! I goo to helle.

[Exeunt.]

3129

Scene VIII.  
The Appeal  
to God,  
& His Judg-  
ment.

[SCENE VIII. Enter MERCY, <sup>?</sup> **RIGHTEOUSNESS**, TRUTH, JUSTICE, and PEACE.] *Rytwysnes*

(269)

Mercy has  
heard the cry  
of Man's  
Soul;

<sup>1</sup> MISERICORDIA. A mone I herd of mercy meve,  
& to me, Mercy, gan crye & call;  
but if it haue Mercy, sore it schal me greve,  
For ellis it schal to hellē FaH.

3133

Rythwysnes, my syster cheve,  
þys ȝe herde: so dyde we aH;

For we were mad frendis leue

whanne þe Jevys proferyd Criste eysyl & gaH  
on þe good Fryday.

3137

and as God  
granted re-  
mission of sin  
thro' Christ's  
suffering,

God graunted þat remission,  
Mercy & absolicion,  
þorwe vertu of his passion,  
to no man schuld be seyde 'nay.'

3142

(270)

Mercy will  
cleanso  
man when he  
cries for it.

perfore, my systers Rytwysnes,  
Pes, & Trewthe, to ȝou I tell,  
whanne man crieth mercy, & wyl not ses,  
Mercy schal be his waschyng weH:  
wytnesse of holy kyrke.

3146

For þe leste drope of blode  
þat God bledde on þe rode,  
it hadde ben satisfaccion goode  
For al Mankyndys werke.

3151

## (271)

JUSTICIA. Systyr, 3e sey me a good skyl,  
 þat mercy pasyt mannys mysdede;  
 but takē mercy, who so wyl,  
 he muste it aske *with* love & drede;  
 & euery man þat wyl Fulfyll  
 þe dedly synnys, & folw mysdede,  
 to graunte hem mercy, me þynkyth it no skyl;  
 & þerfore, systyr, 3ou I rede,  
 lete hym a-bye his mysdede;  
 For, þou he lye in heft & stynke,  
 it schal me neuere ouer-þynke:  
 as he hath browyn, lete hym drynke;  
 þe devyl schal qwyte hym his mede.

Justice  
protests

3155

that men  
who do  
mortal sins  
shall have  
no mercy,

3159

but shall  
stink in Hell;

3164

the Devil 'll  
pay em.

Vnus-quisque suum honus portabit. [Gal. vi. 5.]

## (272)

trowe 3e, þat whaune a man schal deye,  
 þanne, þow þat he mercy craue,  
 þat a-non he schal haue mercye?  
 nay, nay, so Crist me saue!  
 for, schuld no man do no good,  
 alle þe dayēs of hys lyve,  
 but hope of mercy be þe rode,  
 schulde makē boþē worre & stryve,  
 & torne to gret grewaunse.  
<sup>1</sup> who-so in hope dothe any dedly synne  
 to his lyvys ende, & wyl not blynne,  
 Rytfully þanne schal he wynne  
 Crystis gret vengauunse.

If every dying  
man were to  
have mercy  
when he askt  
for it,

non omne qui dicit 3168  
 'domine, domine,' intrabit  
 regnum celorum. [Matt. vii. 21.]

3172

great trouble  
would follow.Whoever sins  
till his death  
shall suffer  
Christ's  
vengeance.

3177

## (273)

VERITAS. Rytwyānes, my syster fre,  
 3our jugement is good & trewe;  
 In good fayth so þynkēt me;  
 late hym his owyn dedis rewe.

Truth  
confirms this.

3181

<sup>1</sup> leaf 186, back.

I am 'Veritas,' & trew wyl be,  
 in word & werke, to olde & newe.  
 was neuere man, in fawte of me,  
 dampnyd nor sayyd, but it were dew : 3185  
 I am euere at mans ende.  
 whanne body & sowle partyn a-twynne,  
 þanne wey I his goode<sup>1</sup> dedys & his synne ;  
 & weyder of hem be more or mynne,  
 he schal it ryth sone fynde. 3190

When a man  
 dies, Truth  
 weighs his  
 deede, good  
 and bad ;

(274)

For I am Trewþe, & trewþe wyl bere,  
 as gretē God hymself vs byd.  
 þer schal no þynge þe sowle dere,  
 but synnē þat þe body dyd. 3194  
 syth þat he deyed in þat Coueytous synne,  
 I, Trewþe, wyl þat he goo to pyne.  
 of þat synne cowde he not blynne ;  
 þerfore he schal his sowle tyne 3198  
 to þe pytte of heȝ.  
 Ellys schulde we, boþe Trewþe & Rytwysnes,  
 he pud to ouer mekyl dystresse,  
 & euery man schuld be þe wers  
 þat þer-of myth here tell. 3203

and as Man-  
 kind died in  
 covetousness,  
 his Soul  
 should go  
 to the Pit  
 of Hell.

(275)

PAX. Pes, my syster Verite !  
 I preye þou, Rytwysnes, be styлле ;  
 lete no man be þou dampnyd be,  
 nor demē þe no man to heȝe. 3207  
 he is on kyn tyl vs thre,  
 þow he haue now not al his wylle ;  
 For his loue þat deyed on tre,  
 late saue Mankynde fro al peryle, 3211  
 & schelde hym fro myschaunsse.  
 if þe tweyne putte hym to dystresse,  
 it schuld make gret hevynesse  
 be-twene vs tweyne, Mercy & Pes ;  
 & þat were gret grevaunce. 3216

Peace  
 rebukes  
 Truth and  
 Justice.

Mankind is  
 akin to them ;

for Christ's  
 love they  
 should save  
 him from  
 peril.

<sup>1</sup> MS. goodis.

(276)

<sup>1</sup> Rytwysnes & Trewthe, do be my red !& Mercy, go we to 3one hey place ! [*Points to God's scaffold  
on the East.*]

we schal enforme þe hey Godhed,

&amp; pray hym to deme þis case.

3220

3e schal tell hym 3oure entent

of Trewthe &amp; of Rytwysnesse ;

&amp; we schal pray þat his Jugement

May pase be vs, Mercy &amp; Pes.

3224

aH Foure, now go we hens

wyttly to þe Trinite ;

&amp;, þer schal we sonð se

what þat his Jugement schal be,

with-owtyn any deffens.

3229

tunc ascende[n]t ad Patrem omnes paritores ;

& dixit<sup>2</sup> Verita[s] :Peace asks  
them all to  
lay Man's  
case before  
God,and see what  
His Judg-  
ment 'll be.*They all go  
up to God's  
Scaffold.*

(277)

VERITAS. heyl, God al-myth !

we cum, þi dowteris in syth,

Trewth, Mercy, &amp; Ryth,

&amp; Pes, pesyble in Fyth.

3233

Trewth salutes  
Him.

(278)

MISERICORDIA. We cum to preve,

if Man, þat was þes ful leve,

If he schal cheve

to heH or heuene, be þi leve.

3237

Mercy says  
they come  
to know  
whether Man  
is to go to  
Heaven or  
Hell.

(279)

JUSTICIA. I, Rytwysnes,

þi dowtyr, as I ges,

let me, neuere-þe-lesse,

at þi dom putte me in pres.

3241

Justice asks  
leave to  
speak.

(280)

PAX. Pesyble kynges !

I, Pes, þi dowtyr 3ynges,

here my preyinge

whanne I pray þee, Lord, of a thynges.

3245

Peace asks  
that her  
prayer may  
be granted.<sup>1</sup> leaf 187.<sup>2</sup> For dicat.

(281)

God wel-  
comes His  
daughters.

DEUS. welcum, in Fere,  
bryther þanne blossom on brere !  
My dowteris dere,  
cum forth, & stande ȝe me nere !

3249

(282)

Truth asks

God to  
support her.

VERITAS. Lord, as þou art Kyng of kyngis, crownyd with crowne,  
as þou lovyste me, Trewthe, þi dowtyr dere,  
lete neuere me, Trewþe, to fall a-downe,  
my feythfull Fadyr, saunȝ pere !

3253

Quia veritatem dilexisti.

For in all trewthe standit þi renowne,  
þi feyth, þi hope, & þi powere.  
lete it be sene, Lord, now, at þi dome,  
þat I may haue my trewe prayere  
to do trewþe to Mankynde.

3257

If Mankind  
is judged by  
Right, not  
Mercy, he'll  
go to Hell.

for if Mankynde be dempte be ryth,  
& not be Mercy, most of myth,  
here my threwtþe, Lord, I þee plyth,  
in presun man schal be pynyde.

3262

(283)

Why should  
he be saved ?

Lord ! whov schuld Mankynde be savyde,  
Syn he dyed in dedly synne,  
& aȝ þi comaundementis he depravyde,

He broke all  
God's com-  
mandments,  
and was  
covetous all  
his life.

& of fals covetyse he wolde neuere blyne !

3266

Aurum sitiisti ; Aurum bibisti.

þe more he hadde, þe more he cravyd,  
whyl þe lyf lefte hym with-Inne.  
but he be dampnyd, I am a-bavyd,  
þat Trewthe schuld com of ryt wys kynne,  
& I am þi dowter Trewþe.

3270

Tho' he cried  
'Mercy !'  
when dying,  
he should  
drink as he  
brewd.

þou he cried mercy, moriendo,  
Nimis tarde penitendo,  
talem mortem reprehendo :  
lete hym drynke as he brewyth !

3275

(284)

late repentaunce, if man saue scholde,  
wheyper he wrouȝt wel or wyckydnesse ;

<sup>1</sup> leaf 187, back.



þanne euery man wolde be bolde  
 to trespas, in trost of Forzevenesse;  
 For synne in hope is dampnyd, I holde;  
 For-gevyn is neuere hys trespase.  
 He synnyth in þe Holy Gost many folde:  
 þat synne, Lord, þou wylt not reles,  
     in þis werld nor in þe toþer,  
 Quia veritas manet in eternum,  
 tendit homo ad infernum;  
 Nunquam venit ad supernum,  
     þou he were my broþer.

(285)

for man on molde halt welthe & wele,  
 lust & lykyng in al his lyfe,  
 techyng, prechyng, in euery sele;  
 but he forgetyþ þe Lord be-lyve,  
 hys of hert, happe & hele,  
 gold & syluyr, chyld & wyf;  
 denteth drynke at mete & mele;  
 vnnethe, þee to þanke, he can not kyth  
     In any maner thyng.  
 whanne mans welþe gynnyth a-wake,  
 Ful sone, Lord, þou art forsake.  
 As he hathe browne & bake,  
     Trewthe wyl þat he drynke.

(286)

For if Man haue mercy & grace,  
 þanne I, þi dowtyr Sothfastnesse,  
 at þi dom schal haue no place,  
 but be putte a-bak be wronge dures.  
 Lord! lete me neuere fle þi fayr face,  
 to make my power any lesse!  
 I pray þee, Lord, as I haue space,  
 late Mankynde haue dew dystresse,  
     In helle fere to be brent.  
 In peyne, loke he be styлле,  
 Lord, if it be þi wylle,  
 or ellys I haue no skylle  
     be þi trew Jugement.

Truth says

3279

that as Man-  
kind sin'd  
against the  
Holy Ghost,

3283

he must go  
to Hell.

3288

He llyd in  
wealth and  
pleasure,3292 and forgot  
God;

3296

as he has  
brewd, so let  
him drink!

3301

If he gets  
mercy, Truth  
will be set  
back.

3305

'Lord! let  
Mankind be  
burnt in  
Hell-fire!'

3309

3314

(287)

*Mercy* MISERICORDIA. <sup>1</sup>O pater maxime, & Deus totius consolacionis,  
 qui consolatur nos in omni tribulacione nostra ! [2 Cor. 1. 4.]  
*prays to her* O þou Fadyr, of mytys moste,  
*Father, God,* Mercyful God in Trinite !  
 I am þi dowter, wel þou woste,  
 & mercy fro heuene þou browtyst fre. 3318  
 schew me þi grace in euery coste !  
 In þis cas my counforte be !  
 lete me, Lord, neuere be loste  
 at þi Jugement, whov-so it be, 3322  
*that Mankind* of Mankynde.  
 Ne had mans synne neuere cum in cas,  
 I, Mercy, schuld neuere in erthe had plas ;  
 þefore graunte me, Lord, þi grace,  
*may find her* þat Mankynde may me fynde ; 3327

(288)

& mercy, Lord, haue on þis man,  
 after þi mercy, þat mekyl is ;  
 vn-to þi grace þat he be tan ;  
*and not miss* of þi mercy þat he not mys ! 3331  
*God's mercy,* as þou descendyst fro þi trone,  
 & lyth in a maydyns wombe I-wys,  
 In-carnat was in blod & bone,  
*but come to* lat Mankynde cum to þi blys, 3335  
*bliss,* as þou art Kynge of Heuene !  
 For werldly veyn-glory  
*as he has* he hath ben ful sory,  
*repented,* Punched in purgatory  
*and been* for all þe synnys seuene. 3340  
*punisht in*  
*Purgatory.*

(289)

Si pro Peccato vetus Adam non cecidisset,  
 Mater pro nato nunquam grauidada<sup>2</sup> fuisset.  
*Had not* Ne had Adam synnyd here be-fore,  
*Adam sin'd,* & þi hestis in paradys had offend,  
*Christ would* Neuere of þi moder þou schuldyst a be bore,  
*never have* Fro heuene to erthe to haue be sent. 3344  
*been born,*

<sup>1</sup> leaf 188.<sup>2</sup> For 'gravidata.'

but xxx<sup>ti</sup> wynter here, & more,  
 bowndyn, & betyn, & al to-schent,  
 Scornyd & scovrgyd, sadde & sore,  
 & on þe rodë rewly rent,

or sufferd

3348 on the Cross.

*Passus sub Pilato Poncio.*

as þou henge on þe croys,  
 on hye þou madyste a voys,  
 mans helthe, þe gospel seys,  
 whanne þou seydyt 'scicio.'

*scilicet, salutem  
 animarum.* 3353

(290)

þane þe Jeyes þat were vnquert  
 dressyd þee drynke, Eysyl & galle :  
 it to taste, þou myth nowth styrt,  
 but sayd, 'consummatum est' was alle.  
 a knyt, with a spere so smert,  
 whanne þou forgafe þi fomen þraht,  
 he stonge þe Lord vn-to þe hert.

3357 When He  
 said 'It is  
 finiht,'  
 and was  
 pierst,

þanne watyr & blod gan ovte walt,  
*Aqua bap[t]ismatis & sanguis redempcionis.*  
<sup>1</sup>þe watyr of Baptoun,  
 þe blod of redempcioun,  
 þat fro þin herte ran down,  
 est causa saluacionis.

3361 the Water of  
 Baptism and  
 the Blood of  
 Redemption

3366 ran from His  
 heart for  
 men's salva-  
 tion.

(291)

Lord, þou þat man hathe don more mysse þanne good,  
 if he dey in very contricioun,  
 Lord, þe lest drope of þi blod,  
 For hys synne makyth satisfaccioun.  
 as þou deydyst, Lord, on þe Rode,  
 graunt me my peticioun !  
 lete me, Mercy, be hys Fode,  
 & graunte hym þi saluacion,  
*quia dixisti 'misericordiam amabo.'*<sup>2</sup>

3370

'Lord! grant  
 my petition,

3374

Mercy schal I synge & say,  
 & 'miserere' schal I pray  
 For Mankynde euere & ay ;

mercy for  
 ever for

Mankind!'

*Misericordias domini in eternum cantabo.*

3379

<sup>1</sup> leaf 188, back.<sup>2</sup> ? MS. *arenabo*.

(292)

Justice  
appeals to  
God

JUSTICIA. Rythwys kynge, Lord God almyth !

I am þi dowter Rythwysnesse.

þou hast lound me euere, day &amp; nyth,

as wel as oþer, as I gesse :

3383

Justicias Dominus justicia dilexit.

not to go  
against His  
own laws,

Iff þou mans kynde Fro peyne a-quite,

þou dost a-geyns þyne owyn processe.

lete hym in prison to be pyth

For his synne &amp; wyckydnesse,

3387

of a bone I þee pray.

Ful oftyn he hathe þee, Lord, for-sake,

&amp; to þe devyl he hathe hym take ;

but let Man-  
kind lie in  
Hell's lake.

lete hym lyn in hellē lake,

dampnyd for euere &amp; ay.

3392

Quia Deum, qui se genuit, dereliquit.

(293)

At his birth  
he was bap-  
tized, and  
washt from  
original sin,  
and promist  
to serve God  
alone.

For whanne man to þe world was born,

he was browth to holy kyrke,

Feythly followd in þe funte ston,

&amp; wesch fro orgynal synne so dyrke ;

3396

Satanas, he forsoke as his fone ;

aH his pompe<sup>1</sup> & al his werke,

&amp; hyth to seruē þee a-lone ;

to kepe þi commandementis he schuld not irke,

3400

Sicut Iusti tui.

But he forgot  
this, and  
should be  
damnd.

but whanne he was com to mans a-state,

aH his behestis he þanne for-gate :

he is worþi be dampnyd for þat,

quia oblitus est Deum creatoris sui.

3405

(294)

He forgot  
his Creator  
and Christ ;

for he hathe for-getyn þee þat hym wrout,

&amp; formydiste hym lyke þyne owyn face,

&amp; with þi precyous blod hym bowth,

&amp; in þis world þou ȝeue hym space :

3409

aH þi benefetis he set at nowth,

but toke hym to þe deuelys trase,

<sup>1</sup> MS. pompe.

þe fl[e]sch, þe world, was most in Is þowth,  
 & purpose to please hem in euery plase,  
 so grymly on grounde.

3413 he took to  
the Flesh and  
the World :

<sup>1</sup> I pray þee, Lord lovely,  
 of man haue no mercy !  
 but, dere Lord, lete hym ly !  
 In heft lete hym be bounde !

3418 'Lord! let  
him lie  
in Hell!'

(295)

man hathe forsake þe Kynge of Heuene  
 & his Good Aungels gouernaunce,  
 & solwyd hes soule with synnys seuene  
 be his Badde Aungels comberaunce.

Man sold  
his soul with  
the Seven  
Sins,

3422

Vertuis, he putte ful evyn a-way  
 whanne Coveytyse gan hym a-vauce ;  
 he wende þat he schulde a levyd ay,  
 tyl dethe trypte hym on his daunce,  
 he loste his wyttis fyve.

3426

ouyr late he callyd confescion ;  
 ouer lyt was his contricion ;  
 he made neuere satisfaccion ;  
 dampne hym to helle be-lyve !

and sorrowd  
little for  
them.

3431 'Damn him  
to Hell!'

(296)

For if þou take mans sowle to þee  
 a-geyns þi rythwysnesse,  
 þou dost wronge, Lorde, to Trewth & me,  
 & puttis us fro oure devnesse.

'Lord! if  
you take him  
to you,

3435

Lord ! lete vs neuere fro þee fle,  
 Ner streyne vs neuere in stresse,  
 but late þi dom be by vs thre,  
 Mankynde in heft to presse,

you wrong  
Truth and  
me.

3439 Doom him  
to Hell,

Lord, I þee be-seche !  
 For Rythwynes dwellis euere sure,  
 to deme man aftyr his deseruiture ;  
 for, to be dampnyd, it is his vre ;  
 on man I crie wreche.

as he  
deserve!'

3444

letabitur justus cum viderit vindictam.

[Ps. lvi. 11.]

(297)

Mercy  
appeals to  
Justice to  
help in  
saving Man,

MISERICORDIA. Mercy, my syster Rythwysnes !

þou schape Mankynde no schonde !

leve syster, lete be þi dresse !

3448

to saue man, lete vs fonde !

For if man be dampnyd to heft dyrknes,

þanne myth I wryngyn myn honde,

þat euere my state schulde be les,

my fredam to make bonde ;

3452

who is of  
their kin,

Mankynd is of oure kyn.

For I, Mercy, pase al[lē] thynges

þat God made at þe begynnynges,

& I am his dowter ȝynges :

dere syster, lete be þi dyn !

3457

Et misericordia<sup>1</sup> eius super omnia opera eius.

[Pa. cxlii. 9.]

(298)

and not call  
for vengeance  
on him.

of Mankynde aske þou neuere wreche

be day ner be nyth,

for God hym-self hath ben his leche,

of his mercyful myth ;

3461

to me he gan hym be-teche,

be-syde al his ryth.

She (Mercy)  
and Peace  
will pray for  
him.

for hym wyl I prey & preche,

to gete hym fre respyth,

3465

& my syster Pese.

for his mercy is with-out be-gynnynges,

& schal be with-outyn endynges,<sup>2</sup>

as David seyth, þat worthy kynges :

in scripture is no les.

3470

Et misericordia eius a progenie in progenies,

& cetera.

[Luc. i. 50.]

(299)

Truth says  
Mankind  
never fed the  
hungry or  
helped the  
poor.

<sup>3</sup>VERITAS. Mercy is Mankynd now worthy,

Dauid þou þou recorde & rede ;

For he wolde neuere þe hungry

neyþer clothe nor fede,

3474

Ner drynke gyf to þe þrysty,

nyn pore men helpe at nede ;

<sup>1</sup> P. for miserationes.

<sup>2</sup> MS. bygynnynges.

<sup>3</sup> leaf 189, back.

For if he dyd non of þese, for-þy  
 In heuene he getyth no mede ;  
     so seyth þe gospel.  
 for he hathe be vnkynde  
 to lame & to blynde,  
 In helle he schal be pynde :  
     so is resun & skyl.

3478

And as he  
 was unkind  
 to cripples,  
 he should  
 be punisht  
 in Hell.

3483

(300)

Pax. Pesible Kyng in maieste !

I, Pes, þi dowter, aske þee a bone  
 of man, whou-so it be.

Peace begs  
 God to grant  
 her prayer,

3487

Lord, graunte me myn askynge sone,  
 þat I may euermore dwelle with þee,  
     as I haue euere ȝyt done,  
 & lat me neuere fro þee fle,  
 specially at þi dome  
     of man, þi creature.

3491

þou my systers, Ryth & Trewthe,  
 of Mankynde haue non rewthe,  
 Mercy & I ful sore vs mewythe  
     to cacche hym to our cure.

3496

as she and  
 Mercy care  
 for Mankind,

(301)

For whanne þou madyst erthe & heuyn,  
     Ten orderis of aungels to ben in blys,  
 Lucyfer, lyter þanne þe leuyn,  
     tyl whanne he synnyd, he fel I-wys.  
 to restore þat place Ful evyn,  
 þou madyst Mankynde with þys,  
 to Fylle þat place þat I dyd nevene,  
 if þy wyl be resun it is,

3500

whom God  
 created to  
 fill the Fallen  
 Angels' place,

3504

In pes & rest,  
 amonge þyne aungels bryth,  
 to worchep þee In syth,  
 graunt, Lord God al-myth !

and so he  
 ought to be  
 in peace with  
 the Angels.

3509

& so I holde it best.

(302)

For þou Truthe, þat is my syster dere,  
 arguyth þat man schuld dwell in wo

& Rytwysnes, with hyr powere,  
 wolde fayn & fast pat it were so, 3513  
 but Mercy & I, Pes, bothe in fere,  
 schal neuere in feyth a-corde per-to ;  
 panne schuld we euere dyscorde here,  
 & stande at bate for frend or foo, 3517  
 & euere at dystaunce.  
 perfore my counseyl is,  
 lete vs foure systeris kys,  
 & restore Man to blys,  
 as was Godis ordenaunce. 3522  
 [Misericordia & Veritas obuiauerrunt, sed  
 Iusticia & Pax osculate sunt. [Ps. lxxxiv. 11.]

(303)

for, if Truth and Justice  
 had their will, Mercy  
 and Peace would  
 sorrow ;  
<sup>1</sup> For if 3e, Ryth & Truthe, schuld haue 3our wylle,  
 I, Pes, & Mercy, schuld euere haue trauest ;  
 panne vs be-twene had bene a gret perylle,  
 pat oure joyes in heuene schuld a ben lest ; 3526  
 perfore, gentyl Systeris, consentyth me tyH,  
 ellys betwene oure self schuld neuere be rest.  
 where schuld be luf & charite, late per cum non ille !  
 loke oure joyes be parfyth, & pat I holde þe best 3530  
 In heuene-ryche blys,  
 For per is pes with-owtyn were ;  
 pere is rest with-owtyn Fere ;  
 per is charite with-owtyn dere ;  
 our Faderis wyH so is : 3535  
 ‘ hic pax, hic bonitas, hic laus, hic semper honestas.’

(304)

therefore, let  
 them all  
 be Man's  
 friends  
 perfore, jentyl systeris, at on word,  
 Truth, Ryth & Mercy hende,  
 lete us stonde at on a-cord,  
 at pes with-owtyn ende ! 3539  
 late loue & charyte be at oure bord,  
 alle veniauns away wende,  
 to heuene pat man may be restoryd ;  
 lete us be aH hys frende 3543



be-fore oure Faders face !

before God,  
and pray that

we schal denoutly pray,

at dredful domysday,

& I schal for vs say

þat Mankynde schal haue grace.

3548

Man shall be  
forgiven.

‘Et tuam, Deus, deposamus pietatem, ut ei tribuere

digneris lucidas & qui[etas ? MS.] mansiones.’

(305)

Lord, for þi pyte, & þat pes

þou sufferyst in þi pascioun),

boundyn & betyn, with-out les,

fro þe fote to þe croun),

3552

‘tanquam ouis ductus es.’

whanne ‘gutte sangu[in]is’ ran adoun),

3yt þe Jves wolde not see,

but on þyn hed þei þryst a croun),

3556

& on þe cros þee naylyd.

as petously as þou were pynynd,

haue mercy of Mankynde,

so þat he may Fynde

have mercy  
on Mankind !’

oure prayer may hym a-vayle !

3561

(306)

PATER sedens in trono. Ego cogito cogitaciones pacis, non afflictionis. [Jer. xxx. 11.]

God says He  
thinks on  
Peace and  
Mercy,

Fayre falle þee, Pes, my dowter dere !

on þee I þynke, & on Mercy.

Syn 3e a-cordyd beth aH in fere,

my Jugement I wyl 3eue 3ou by,

3565

not aftyр desernynge, to do reddere,

to dampne Mankynde to turmentry,

but brynge hym to my blysse ful clere,

not on treat-  
ing man with  
torment,  
after his  
deserts.

In heuene to dwelle endelesly,

3569

at 3our prayere for þi.

to make my blysse perfyth,

I menge with my most myth,

alle pes, sum treuthe, & sum Ryth,

& most of my mercy.

3574

(307)

<sup>1</sup> *Misericordia Domini plena est terra. Amen ! Dicat filiabus :*

God bids His  
Daughters  
take Man-  
kind from  
the Devil,  
and bring  
him to Him  
in Heaven.

My dowters hende,  
luffy & lusti to lende,  
goo to 3one fende,  
& fro hym take Mankynde !

3578

brynge hym to me !  
& set hym here be my kne,  
In heuene to be,  
in blysse with gamyn & gle.

3582

(308)

Truth says  
they'll obey.

VERITAS. We schal fulfyllen  
þin hestis, as resun & skylle,  
Fro 3one gost grylle,  
Mankynde to brynge þee tylle.

3586

They go to  
the Bad  
Angel,

[tunc ascendent ad Malum Angelum  
omnes paritores ; & dicat

(309)

bid him let  
Mankind  
loose,

PAX. A, þou foule wyth !  
lete go þat soule so tyth !  
In he[ue]ne lyth,  
Mankynde sone schal be pyth.

3590

(310)

and go him-  
self to Hell.

JUSTICIA. Go þou to helle,  
þou devyl bold as a belle,  
þer-In to dwelle,  
In bras & brimston to welle !

3594

tunc ascendant ad tronum.

They take  
Mankind up  
on God's  
scaffold,

(311)

MISERICORDIA. lo here Mankynde,  
lyter þanne lef is on lynde !  
þat hath ben pynynd,  
þi mercy, Lord, lete hym fynde !

3598

and ask for  
His mercy.

(312)

God grants  
it, and bids  
Mankind sit  
at His right  
hand.

PATER sedens in Judi[cio]. Sicut sintille in medio maris . . .

My mercy, Mankynde, 3eue I þee.

Cum, syt at my ryth honde !

Ful wel haue I louyd þee,

Vnkynde þow I þee fonde.

3602

<sup>1</sup> leaf 190, back.

as a sparke of fyre in þe se,

God says  
that if —

My mercy is synne quenchande :

þou hast cause to love me

a-bovyn al thyng in lande,

3606

& kepe my comaundement.

If þou me loue & drede,

heuene schal be þi mede ;

Mankind  
loves Him,  
he shall win  
Heaven.

my face þee schal fede :

þis is myn Jugement.

3611

‘Ego occidam & viuificabo, percuciam & sanabo ; & nemo est

qui de manu mea possit eruere.’

[Dent. xxxii. 39.]

(313)

kyng, kayser, knyht & kampfoun),

King and  
priest, little  
and big,

Pope, patriark, prest, & prelat in pes,

duke dowyntest in dede be dale & be doun,

lytyl & mekyl, þe more & þe lea,

3615

aȝ þe statis of þe werld, is at myn renoun ;

to me schal þei ȝeue a-compt at my dygne des.

all the world,  
shall ȝeld  
account at  
His dread  
Doom.

whanne Myhel his horn blowith at my dred dom,

þe count of here conscience schal putten hem in pres,

3619

& ȝelde a reknyng

of here space whou þey han spent ;

& of here trew talent,

at my gret Jugement,

an answeere schal me brynge.

3624

(314)

<sup>1</sup> ‘Ecce ! requiram gregem meum de manu pastorum.’

& I schal Inquire of my flok & of here pasture,

whou þey haue leuyd, & led here peple soiet.

þe goode, on þe ryde syd schal stond ful sure ;

þe badde on þe lyfte syd, þer schal I set.

3628

þe vij dedis of mercy, who-so hadde vre

to Fylle,—þe hungry for to geue mete,

or drynke to þrysty ; þe nakyd, vesture ;

þe pore or þe pylgrym, hom for to fette

3632

þi neybour þat hath nede.

who-so doth mercy to his myth,

to þe seke, or in presun pyth,

The good  
shall stand  
on His right ;  
the bad on  
His left.  
Whoever  
does good to  
the poor  
and needy

<sup>1</sup> leaf 191.

does it to  
God, and  
shall go to  
Heaven.

he doth to me : I schal hym qvyth :  
heuene blys schal be his mede.

3637

(315)

'Et qui bona egerunt, ibunt in vitam eternam : qui vero  
mala, in ignem eternum.'

& þei þat wel do in þis werld here, welthe schal a-wake ;  
In heuene þei schal heynyd [be] in bounte & [in] blys ;

They that do  
evil shall be  
burnt in Hell.

& þei þat evyl do, þei schul to hellē lake,  
In bytter balys to be brent : my jugement it is.

3641

My vertus in heuene þanne schal þei qwake :  
þer is no wyth in þis werld þat may skape þis.

Let all take  
warning !

aH men example here-at may take,  
to mayntein þe goode, & mendyn here mys :

3645

Our play is  
ended.

þus endyth oure gamys !

To saue þou fro synnyng,

Evyr at þe begynnyng

Thynke on þoure last endyng !

Think on  
your last  
end !

Te, Deum, laudamus !

[Exeunt.] 3650

[Follows "Hec sunt nomina ludorum," &c., as on p. 75. Then,  
on leaf 191 back, the plan of the Castle, &c., as on p. 74 and  
the Facsimile.]

## NOTES.

p. xix, 58/62<sup>3</sup>. Maintenance was wholly forbidden in 1389-90 by 13 Ric. II, Stat. 3, but went on in spite of that Statute, for in 1487, by the Act 3 Hen. VII, c. 1, power was given to the Court of Starchamber to punish Maintainers and the doers of other Misdemeanours, "wherby the Lawes of the lond in execucion may take litell effecte, to the encreas of murdres, robberies, perjuries and unsuerties of all men lyvyng, and losses of their londes and goodes, to the greate displeasur of Allinygty God" . . .

17/439. *recumbentibus*, n. Compare the 'Laud Troy Book' (ab. 1400), line 7492:

"He gaff the kyng Episcopous  
Suche a *recumbentibus*,  
He smot in two bothe helme & mayles,  
Coleret and the ventayle."

For later instances see *N. E. D.*

81/156. *Trumpe up*. Compare the end of the first Cornish play, 'the Beginning of the World,' englisht, *Norris*, i. 217:

"To-morrow come in time,  
And go all home.

In the name of the Father, minstrels, I pray, 'Pipe immediately.'"

The 2nd play has no music-direction at the end; but the 3rd, 'the Resurrection of our Lord Jesus Christ,' winds up with

"Now let us all go to the side of home.  
Now, minstrels, pipe diligently,  
That we may go to dance."—*Norris*, ii. 199.

99/718. *nen*, nor: cf. Lydgate's *Minor Poems*, 1840, p. 41, 'He brak no covenaut *nen* condicioun;' and p. 44, 'That ye your lif ne shorte, *nen* yt appeyr.'

128/1714. *dos*. This should be a noun, and not the auxiliary verb, as Christ did not keep Mankind in the Castle of Goodness (for he left it), and did not put away in his purposes 'to flee the Sins Seven,' for he took to them again. These two objects, Meekness prays Christ to effect; and as her sentences are prayers, *dos* must be a noun. For *dye*n Prof. Gollancz suggests *drery*.

128/1727, 1736. *Flypergebit*. See in Harsnet's 'Declaration of egregious Popish Impostures' (1603), p. 49: "Frateretto, *Fliberdigibet*, Hoberdidance, Tocobatto, were four devils of the round or morrice. . . . These four had forty assistants under them, as themselves doe confesse." Shakspere, *Lear*, III. iv. *Edgar*: "This is the foul fiend *Flibbertigibet*: he begins at curfew, and walks till the first cock; he gives the web and the pin, squints the eye, and makes the hare-lip; mildews the white wheat, and hurts the poor creature of earth."

137/2021-2. *Delectare in Domino, et dabit tibi petitiones cordis tui*.—Ps. xxxvi. 4. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."—Ps. xxxvii. 4.

139/2195-6. *Deposuit potentes de sede, et exaltavit humiles*.—Luke i. 52.

140/2208-9. [Quia omnis] *qui se exaltat, humiliabitur, et qui se humiliat exaltabitur*.—Luke xiv. 11.

140/2225-6. *quia ira viri, justitia Dei non operatur* is not in the Septuagint Concordance.

155/2713. *Simul insipiens et stultus peribunt; et relinquent alienis divitias suas*.—Ps. xlviii. 11.

155/2726. Ne timueris cum dives factus fuerit homo, et cum multiplicata fuerit gloria domus ejus; quoniam, cum interierit, non sumet omnia, neque descendet cum eo gloria ejus.—Ps. xlviii. 17, 18.

155/2739-40. Avarus non implebitur pecunia, et qui amat divitias fructum not capiet ex eis; et hoc ergo vanitas.—Eccl. v. 9.

168/3164. *but mercy passè all þynge.* See the Balade with nearly this refrain in my *E. E. Poems*, p. 118, Philog. Soc. 1872, and *Minor Poems of the Vernon MS.* p. 658, E. E. T. Soc.

174/3353-4. *Quia veritatem dilexisti.* Compare Psal. l. 8: Ecce enim veritatem dilexisti; incerta et occulta sapientiæ tuæ manifestesti mihi.

178/3505. Compare Jer. iii. 21: Vox in viis audita est, ploratus et ubulatus filiorum Israel, quoniam iniquam fecerunt viam suam, *obliti sunt Domini Dei sui*; and Isai. xvii. 10: *Quia oblita es Dei saluatoris tui* . . ; li. 13: *Oblitus es Domini factoris tui*, &c.

### St. Bede's 3 Forbidden Days for Bloodletting, and 3 Perilous Mondays for Childbirth, Goose-eating, and starting New Works.

(Add. MS. 5467, fol. 71 back, 72, Brit. Mus.)

‘Medesyns approbate for mortall sekenessesse by saynte Beede.

‘Mane / to let hym blode vpon, by the writyng and waryne of sante Beede; and by theos, what criaturs of Manekynde that leteth hyme blode vpon any of thies iij dayes, he shaft be dede withynne five dayes ‘nexte that folowyn. Thes beth the iij forbade days: the firste is the last day of Aueritt / The secunde is the firste day of Auguste / The third is the firste daye of September / Now I pray yous take good hede of hem, and marke hem wele.

‘Ther been also iij parellouse Mondays yn the yere that beene forbodyn alsoo, whiche loke ye remembre hem attwaye, y beseche you; for yf a child be gotyne yn any of thik iij days, he shaft be disposid to be brent, or haue sodayne dethe; and yf hit be a mayd childe, shu shaft be lecherous or elles shue shaft haue<sup>2</sup> sodane dethe. And yf a mane ete the flesshe of a gosse for his repaste and fedyng, any of thos iij Mondays, All the vij yeres after he shaft soffre dyuerse other grete sekness.

‘Also hit is Right parellows a mane forto begynne any newe warkes vpon the Mondays which bene clerly here specified to youre needefull remembraunce, the first Monday of februarye, the laste Monday of Maye, and the last Moneday of September. Thyse beene the iij fforbode Mondays.’

The entry before this is, ‘Medecynes of Maister William du Jordyne, Gyven to Kyng Henry, Regent and Heuter<sup>2</sup> of the Revme of France.’ ‘Thynges / And of Bathes beware for to blede, and eschue all metis and drynkes As make men solible or laxsse.” . . .

The heading of the section on lf. 69 is, ‘The parayllous dayes of the yeere.’

On leaves 97-211 is John Shirley's englishing of “les bones mures . . the gode maners” . . translated oute of Frenshe “in his grete and last age, the yere of oure lord a thousand foure Hundreth Fourty.”<sup>4</sup> His englisht ‘Cronycle of the dethe and false murdure of James Stewarde, late kynge of Scotis,’ in the same MS., leaf 72-97, has been printed by Pinkerton 1786 and 1818, and the Maitland Club, 1837.

<sup>1</sup> leaf 72.

<sup>2</sup> MS. haue d (for ‘dethe’).

<sup>3</sup> ? for ‘Heritier.’

<sup>4</sup> This has been copied for the E. E. T. S., and will be edited by Dr. Hn. Oelsner.

## GLOSSARIAL INDEX.

- a, *a.* 166/3107, one.  
 a, *prep.* 10/265, etc., of.  
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 abovyn, *adv.* 84/235, aloft, high up.  
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 chesun, *n.* 140/2097, cause, occasion.  
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 cheve, *v.i.* 173/3236, attain, go.  
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- delectacion, *n.* 70/1070.  
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 despectyble, *a.* 27/745, despicable.  
 desse, *n.* 107/1003, dais.  
 desyderable, *a.* 44/253, much desired.  
 detestable, *a.* 28/765.  
 deth-drawth, *n.* 160/2792, death-draught.  
 Detraccio, 97/651, etc., Backbiting, Backbiter.  
 Detraccion, 100/781.  
 deuth, *n.* 6/151, Devil; a deuth wey, 6/153.  
 deullys, *n.* 3/70, Devil's.  
 deuer, *n.* 20/543, 165/2956, duty.  
 devil of hell, what, 103/860, what the devil.  
 devil's dirt, the, 148/2382.  
 devnesse, *n.* 179/3435, dewness, right, what is due to me.  
 Devyl, 85/266.  
 dewoydyth, *v.i.* 48/380-1, goes off.  
 dewyls, *n.* 86/308, devils.  
 dey, *v.i.* 37/60, die.  
 deynte of, *n.* 10/260, liking for, delight in.  
 discommend & disallow, 27/739.  
 Discord, 58/698.  
 disesse, *n.* 96/625, discomfort, annoyance.  
 disfigured, *pp.* 65/905.  
 do, *v.t.* 96/642, cause.  
 do, 92/501, ? do hym, cause him to, or for 'to.'  
 do as no man does (to attract notice), 109/1066.  
 Do-lytyll, *n.* 10/255, Do-little, a name.  
 do wey, 4/82, go or put away; 23/616, put away, take off.  
 dog-trot, *a.* 169/3100.  
 dolfully, *adv.* 80/99.  
 domination, *n.* 36/31.  
 Dompe, *n.* 61/778, Master.  
 doo, *n.* 82/188, doe.  
 dos, *n.* 128/1714, ? dose of vinegar and gall, *Matth.* xxvii. 34; or text corrupt.  
 Doubleness, 59/729.  
 dove-house, *n.* 72/1110.  
 dow, *n.* 101/813, grip.<sup>1</sup>  
 dowty, *a.* 104/904, 905, doughty.  
 doynge, *n.* 86/291, doing, act.  
 draf, *n.* 83/197, draff, dregs.  
 drake, *n.* dragon, 83/197.  
 drawk, *n.* 20/530, a weed, *Bromus secalinus*; see N.E.D.  
 drawte notys, 68/1000-1, long-held, slow notes?  
 Dreary Death, 160/2791.  
 dredful, *a.* 183/3547, full of dread, of terror.  
 drenkelyd, *pp.* 168/3080, drown'd.  
 drepe, *v.i.* 85/262, drip.  
 dresse, *n.* 180/3447, address, speech.  
 drink as he brews, let him, 174/3275; and bakes, 75/3300-1.  
 driving, *a.* 133/1763, hard, punishing.  
 dross, *n.* 85/262, 141/2132.  
 drove, *v.i.* 126/1661, be troubled, dead.  
 drulle, *v.i.* 148/2398, drool, drivel?, or turn giddy.  
 dryff-draff, 3/49, refuse, rubbish.  
 drywande, *pt.* 61/785, driving.  
 drywe, *v.i.* 85/262, drive, go, turn.  
 du, *a.* 67/979, due.  
 duke, *n.* 137/1996, Christ.  
 durke, *v.t.* 160/2794, lie low.  
 durnell, *n.* 20/530, darnel.  
 dyen, *a.* 128/1714, 187; ? dying, or for 'drey.'  
 dygne, *a.* 185/3617, high, exalted.  
 dylectacion, *n.* 65/1035, delight.  
 dylew, *v.t.* 20/536, delve, dig?

<sup>1</sup> Dutch *Douwen*, To Presse, to Squeeze, to Straine, or to Wring. *gedouwet*, Pressed, Squized, Strained, or Wringed. *ghy douwet mijn handt*, Ye Wring my hand. *douwel*, stijf, Wrong hard. *en douwinge*, A Pressing, a Squeizing, or a Straining.—1660, Hexham.

dyngre, *a.* 137/1996, worthy, worshipful; 83/213, dignified.

dyngre, *v.t.* 14/370, hit, bang; 130/1782, ding, hit, beat.

dyngre, *a.* 95/587, of worth, well-born.

dyntis dowtis, 133/1870, the terrors of your blows?

dysalow, *vb.* 7/177, forbid.

Dyscheyit, 59/730, Deceit.

dyscomende, *v.t.* 7/178, discommend.

dyscorde, *v.i.* 182/3516, disagree, quarrel.

dyscrey, *v.t.* 63/863, discover.—Bradley.

dyscyplyne, *n.* 50/433, flogging.

dyscyplynyde, *pp.* 69/1020, chastised, pained.

dyshea, *n.* 23/622, disease.

dyspectuose, *a.* 27/740, unsightly.

dyspersyde, *pp.* 27/727, gone a-straggle.

dysposyde, *pp.* 68/1005, distributed.

dysseuer, *v.i.* 20/544, depart.

dyssoflyde, *v.t.* 2/39, loosen, set free.

dystaunce, *n.* 78/48, variance, exception; 79/77, disagreement, enmity.

dystempure, *v.t.* 9/229, distemper, upset.

dysvygure, *v.t.* 47/353, disfigure.

dysvyguryde, *pp.* 39/117, 65/905, disfigured.

dysyrvynge, *n.* 66/939, deserving.

dyth, *pp.* 85/259, put, set.

dyth, *pp.* 82/169, dight, prepared; 83/213, ready.

dyvert, *v.t.* 2/19, turn aside.

dywysion, *n.* 32/854, division.

elmes-dede, *n.* 137/2010, almsdeed.

Empress of Heaven, 128/1709, 147/2458, the Virgin Mary.

enbraces, *n.* 61/794, attempts to influence jurymen wrongly.

endealely, *adv.* 72/1127.

endyrecte, *a.* indirect, 59/734.

endytyngre, *n.* 78/34, indicting.

England, 129/1747.

Englysch Laten, 5/124, xiv.

enough, 169/3116.

enough, man never has, 158/2818-22.

enprise, *n.* 95/604, will, pleasure.

entent, *n.* 93/531, attention.

entyeyngre, *n.* 78/43, enticing.

Envy, 78/33, 105/935, 110/1121.

envy, more now in England than ever, 111/1143-4.

Epilog to 'Mankind,' 34/896.

erdyn, *n.* 151/2499, a metathetic form of *erend*, errand.—Bradley.

ermynnyde, *pp.* 35/2, lined with ermine.

ern, *n.* 11/280, iron.

ers, *n.* 76, arse.

erytage, *n.* 80/111, heritage, property.

eryth, *v.t.* 80/111, inherit.

every, *n.* 79/71, every one, each of many.

eryn, *a.* 69/1043, equal, fellow (Christian).

ewynsonge, *n.* 20/544, 21/567, 22/574. evensong.

ex, *n.* 153/2572, axe.

excellent, *n.* 69/1044, dignity, sovereignty.

excused, *pp.* 157/2686.

expeditious, *a.* 32/853 (1610 in N. E. D.)

expellyt, *v.t.* 66/924, expels.

exposcion, *n.* 36/26, explanation.

expres, *adv.* 48/396, 50/443, certainly.

eysyl, *n.* 177/3355, vinegar.

eyr, *n.* 80/103, 105, heir.

fadde, *pp.* 82/187, fed.

fade as a flood, 102/838.

fadyn, *v.i.* 138/2032, fade, yield to evil.

faintness, *n.* 50/437.

Falseness, 59/729.

fane, *n.* 27/742, vane; 139/2072, flag.

fantastical, *a.* 33/870.

fart, *v.i.* 149/2409.

farter, *n.* 169/3087.

fasters are mad, 111/1156.

faunt, *n.* 149/2417, infant, child.

faus, *n.* 5/123, force?

fawe, *n.* 83/212, 92/500, joyful.

fatouris, *n.* 83/212, deceivers, impostors, rascals.

febyll, *v.i.* 50/437, enfeeble.

feer, *n.* 11/280, fire.

feet tayll, 25/690, neat cut, or tail?

feffe, *v.t.* 99/734, 743, 100/759; feffyn, *v.t.* 108/1029, enfeof, endow.

fekyl, *a.* 80/102, fickle, doubtful, difficult.

felicity, *n.* 36/25.

fell, *n.* 33/877, devil.

felle, *adv.* 79/68, felly, fiercely.

feller than a fox, 97/672.

felynge, *n.* 40/158, intake.

Fende, the, 78/29, etc., the Devil.

fere, *n.* 93/543, companion.

fere, *n.* 140/2116, 144/2261, fire.

ferne, *a.* 110/1096, distant.  
 ferthyng, *a.* 15/384, in the least way.  
 fervour, *n.* 38/84.  
 feryde, *pp.* 3/55, fired, burnt.  
 ferys, *n.* 12/316, fires.  
 fese, *v.t.* 106/968, incite.  
 festance, *n.* 60/765, enjoyment.  
 fesy, *v.t.* 149/2409, fizzle, 'break wind without noise.'—N.E.D.  
 feythly, *adv.* 178/3395, Christianly, churchly.  
 fishes: the great eat the small, 161/2821.  
 five prudent virgins, 41/162.  
 five wits, 71/1080, 154/2580.  
 flappyn, *v.t.* 84/225, flap, beat.  
 flappys, *n.* 133/1886, flaps, bangs, blows.  
 flapyr, *v.i.* 133/1887, flap, hoist.  
 Flaundris, 82/175, 84/224, Flanders.  
 flene, *v.t.* 84/225, flay.  
 Flesh, Sir, 107/996, 1000.  
 flesh, the, defined, 33/880.  
 flewte, *n.* 17/446, flute.  
 flexibull, *a.* 27/734, easily bent, waver-ing.  
 flood, I won't row against it, 51/491.  
 florchy, *pp.* 84/237, flourisht, adorn'd.  
 florchyng, *a.* 106/970, flourishing.  
 Flypyrgebet, 128/1727, 1736.  
 fodyr, *n.* 155/2613, fother, cart-load ?, pit, grave.  
 fodyr, *n.* 108/1037, heap.  
 followd, *pp.* 178/3395, baptized.  
 fon, *n.* 12/300, foes.  
 fonde, *n.* 96/631, foolish one.  
 fondnes, *n.* 50/438, foolishness.  
 fonnyde, *a.* 48/393, fond, foolish.  
 football, *n.* 27/725.  
 foppe, *n.* 16/437, fop.  
 forbete, *pp.* 143/2201, beaten soundly.  
 for-brostyn, *pp.* 163/2901, burst to pieces.  
 for-colde, *a.* 3/62, 10/262, quite cold.  
 formu iury, 24/658, in legal form.  
 forme, *a.* 85/276, first.  
 Fornication, gentle, 60/759.  
 forschent, *pp.* 143/2202, well-punisht, ruind.  
 fors it nought, 57/659, think nothing bad of it, lust.  
 fortherers, *n.* 60/762, promoters, in-citers.  
 foster, *v.t.* 89/416, nourish.  
 fober, *n.* 110/1119, ? fodder, food.—Bradley.

foul & fair, 40/150, 157.  
 fowe, *v.t.* 146/2330, clean, cleanse.  
 fox: 'when the fox preacheth, keep well your geese,' 101/804. *See* feller.  
 fraglyte, *n.* 11/282, frailty.  
 frame (of wood), *n.* 20/525.  
 France, 22/590, 52/517, is lecherous; gyse of, 61/770.  
 Frauns, 82/175, France.  
 frawt, *pp.* 92/517, freighted.  
 frawth, *pp.* 88/369, fraught, loaded.  
 frayry, *n.* 6/148, friary, conventicle.  
 freelnes, *n.* 42/200, frailty.  
 free-will, *n.* 45/290.  
 frely, *a.* 77/11, frank, generous.  
 Freslonde, 82/175, 84/224, Friesland.  
 frete, *v.t.* 105/940, fret, worry.  
 freyne, *v.t.* 77/11, ask, require.  
 fryke, *a.* 90/429, joyful.  
 Fullburn, 19/504, Fulbourn, nr. Cam-bridge, xii.  
 funte ston, *n.* 178/3395, church font.  
 fusyon, *n.* 13/323, plenty.  
 Fyde, W., 19/496.  
 fylde fell, 4/96 ?  
 fylle, *v.t.* 185/3630, fulfil, practise.  
 fyndende, *imp. p.* 79/81, finding.  
 fyrybusque, *n.* 3/57, and for fires.  
 fyst, *n.* 25/676, handwriting.  
 fyth, *v.i.* 79/64, 148/2375, fight: 'fytyth,' fights, 79/66, 68; 'fytyng,' fight, 79/70, 128/1738.  
 gadlyngis, *n.* 91/465, 129/1770, scamps.  
 gale, *n.* 106/962, song.  
 gallants thought much of, 55/601-3.  
 galonte, *n.* 46/324-5, 48/380-1, gallant, gay man.  
 galous, *n.* 22/591, 601, gallows.  
 Galya, 82/173, 129/1745, Galicia.  
 game, *n.* 3/69, fun.  
 gamyn, *n.* 91/456, game, fun.  
 gan, *v.t.* 106/962, was.  
 gane, *v.t.* 139/2074, gain, beat.  
 gard, *n.* 109/1082, care.  
 gase, *v.i.* 135/1942, gaze, look intently.  
 gast, *v.t.* 105/942, terrify.  
 gastyd, *pp.* 91/465, frightened.  
 Gayton, in Norfolk, 19/503, xi.  
 gedelyng, *n.* 165/2981, young scamp.  
 geese: where they sit, are many turds, 156/2652.  
 gentle Justice Jesu, 101/791, 150/2463.  
 gere þee with geris, 136/1986, arm yourself with armour.

gesumne, *n.* 10/245, ? *geason*, scarce.—Bradley.  
 gieays, *n.* 112/1171, jaws.  
 gloriousest, *a.* 47/351.  
 Gluttony, *n.* 78/38, etc.  
 gobet, *n.* 88/365, small piece.  
 God & his 12 Apostles, *by*, 165/2951.  
 God the Father: appeal to, *pp.* 173–183; his Judgment on Mankind, *pp.* 183–6.  
 Gogmagog, 135/1942.  
 Golyas, 135/1930.  
 gonge, *n.* 148/2387, privy.  
 good fellow, *a.* 155/2609.  
 good-wife, *n.* 26/697.  
 good-wife & good-man, 8/195.  
 gost, *n.* 184/3585, fiend.  
 gostly, *a.* 78/56, spiritual.  
 gouernaunce, *n.* 80/107, control, management, possession of another.  
 gouerne, *v.t.* 80/105, control, possess, inherit.  
 gounse, *n.* 139/2074, gowns.  
 govell, *n.* 55/605, extortion.  
 gownyde, *a.* 59/728, gownd, wearing gowns.  
 goynge, *n.* 50/434, walking.  
 grates, *n.* 42/190, thanks.  
 graythyd, *pp.* 109/1081, clad.  
 Grece, 82/173.  
 Greediness, 60/756.  
 grene, *n.* 81/134, 84/227, village green or common.  
 grenne, *v.i.* 83/200, grin, gnash with the teeth.  
 gres, *n.* 142/2170, blade of grass.  
 greuys, *a.* 74/6, grievous.  
 greve, *n.* 81/146, grief, trouble.  
 grewance, *n.* 32/851, grievance, harm.  
 grewe, *a.* 69/1020, grievous.  
 grewyth, *v.t.* 33/889, grieves, harms.  
 gronde, *v.t.* 66/948, ground, fix.  
 grope, *v.t.* 83/200, groove, tear.  
 grotes, *n.* 17/457, groats, coins worth 4d.  
 gryffys, *n.* 165/2976, grafts, blossoms.  
 Grykysch, 82/173, Grecian.  
 grylle, *a.* 184/3585, horrid, terrible.  
 grym, *n.* 84/226, grime?, fury?  
 gryslly, *adv.* 90/451; grysllych, 91/465.  
 gunne, *v.i.* 23/548, begin, continue.  
 gunpowder, *n.* 76.  
 gyff, *v.t.* 29/798, put, adjust.  
 Gyle, *St.*, 150/2436.  
 gylyd, *pp.* 93/534, beguiled.

gynne, *n.* 127/1705, device, make.  
 gyse, *n.* 5/103, guise, fashion.  
 hakle, *n.* 156/2651, feathers?, cloak, mantle?, ? belongings, gear (as in Whitby dialect).—Bradley.  
 hale, *n.* 51/473, ale.  
 hale, *n.* 90/446, 91/460, hall.  
 halfpenny, *n.* 18/473.  
 hals, *n.* 90/432, neck.  
 halse, *v.t.* 72/1106, salute?  
 halsyde, *pp.* 24/637, embraced.  
 halyday, *n.* 11/293, holy day.  
 Hamonde of Soffeham, 19/508.  
 hamp, 52/512, catch?.  
 hand, *in*, 58/686, agreed.  
 hang on hooks in hell, 168/3067.  
 hangyn, *pp.* 96/626, 125/1611, hangd.  
 Hanston, 19/4991, ? Hunston, Norfolk; or Hauston, Hauxton, *nr.* Cambridge, xi.  
 hare to the wood, 60/744.  
 harlotis, *n.* 130/1775, rascals.  
 haryed, *pp.* 85/263, harried.  
 Hastiness, 58/697.  
 hath, I that, 67/982, I who have.  
 hawe, *v.t.* 32/865, have.  
 hayer, *n.* 43/244, heir.  
 he pud for be pud (put), 172/3201.  
 heart's contrition, 81/128.  
 hedybus, *n.* 15/392, heads.  
 heelfull, *a.* 38/89, healthfull.  
 hele, *n.* 36/21, health.  
 hell lake, 186/3640.  
 helping hand, 138/2038.  
 hende, *n.* 99/740, hands.  
 hendly, *n.* 81/135, courteous.  
 Henry VIII, a pilgrim to Walsingham, 74.  
 herne, *n.* 83/190, 133/1879, corner, nook.  
 hertyly, *adv.* 68/1010, from the heart, sincerely.  
 hestis, *n.* 184/3584, commands.  
 het, *pp.* 138/2055, promist.  
 hewyn, *n.* 73/1150, heaven.  
 hewynesse, *n.* 30/821, heaviness, grief.  
 heynyed, *pp.* 186/3639, exalted.  
 heyward, *n.* 136/1970, hayward, official who stops cattle from breaking thro' hedges.  
 hic, *adv.* 28/768, here.  
 high name, the, 111/1125, God.  
 hod, *n.* 80/109, hood.  
 Holborn, the quest of, 59/724, 734.  
 hold, *a.* 89/419, old.

hold us excused, 153/2570.  
 hold no man better than thyself, 109/1071.  
 holdest, *n.* 32/862, most complete.  
 holly, *v.t.* 44/251, hallow.  
 holy, *n.* 49/426, holy folk.  
 holy, *adv.* 83/218, 95/598, 99/743, wholly.  
 holy book, the, 88/383.  
 honest occupation of reading, 147/2364-5.  
 hook, hang on my, 92/515, depend on me, follow me.  
 hornepype, *n.* 60/755-6, 760, player on a horn.  
 horribble, *adv.* 65/900, 67/955, horribly.  
 Horse too highly fed, 9/234-7.  
 horsibus, *n.* 3/57, 60, for horses.  
 hound after hare, 105/924.  
 how, *interj.* 93/530, ho!  
 how my neke ys sore, 23/617, how sore my neck is.  
 howle, *n.* 149/2410, owl.  
 howll-flyght, *n.* 21/564, owl-flight.  
 howtyth, *v.i.* 134/1898, shout, sound.  
 hoytt, *n.* 13/330, 331, arse-hole.  
 Huntynghon, Mr., of Sanston, 19/498.  
 hurle, *v.t.* 63/860, throw, beat, in an action at law.  
 hy, *n.* 108/1025, haste.  
 hyen, *v.t.* 96/644, lift up.  
 hyle, *v.i.* 152/2536, hide, conceal.  
 hyll, *rb.* 104/890, conceal.  
 hyryde, *pp.* 3/54, undertaken to work.  
 hyt, *n.* 135/1939, height.  
 hyth, *n.* 81/135, height, 'in hyth' exceedingly.  
 'I wot never who': the boy's name, 165/2969.  
 Idleness, 60/756.  
 ilent, *pp.* 84/238, lent, employed.  
 ille, *adv.* 67/957, evilly.  
 iment, *pp.* 84/240, shown.  
 immutability, *n.* 27/739.  
 impotent, *a.* 71/1098, powerless.  
 in manus tuas (commendo spiritum meum, *Psal.* xxx. 6), 19/510.  
 incomparable, *a.* 12/309, 53/536.  
 incomprehensible, *a.* 38/94.  
 inconsiderate, *a.* 27/741.  
 Indignation, 58/696.  
 indure, *v.i.* 28/757, continue, stay.  
 inestimable, *a.* 55/596.  
 inevitable, *a.* 31/830.

inexcusabyll, *a.* 32/867, that will not admit excuses, inevitable.  
 informable, *a.* 53/540, as an informer.  
 ingratitude, *n.* 27/744.  
 inne, *adv.* 89/415, in.  
 insight, *n.* 42/189, knowledge.  
 institucyon, *n.* 7/161, nature.  
 instytut, *pp.* 9/217, appointed, set.  
 insufficiency, *n.* 42/193.  
 interleccyon, *n.* 17/442, talk, consultation. (Not in N.E.D.)  
 interrupte, *v.t.* 2/28.  
 intymyse, *v.t.* 11/290, mix. (Not in N.E.D.)  
 invisible, -bly, 33/869.  
 invysybull, *a.* 12/295, 20/522, invisible.  
 ipyth, *pp.* 83/209, put, deckt.  
 irchoun, *n.* 148/2396, hedgehog.  
 Ire, *n.* 78/33, 105/922, etc., Anger.  
 i-rent, *pp.* 137/2027, torn off.  
 Jaffrey, 6/155, Geoffrey.  
 jagge, *v.t.* 109/1063, indent, vandyke.  
 jake of fence, *n.* 26/712, coat of defence.  
 jakett, *n.* 25/665, 669, jacket (new-fashiond).  
 japyng, *n.* 13/342, joking.  
 jent, *a.* 78/29, gentle, well-mannerd.  
 jentyl justyse, 95/608, gentle judge.  
 Jerusalem, 41/164-6.  
 Jesus, 1/10, 68/1011, 87/332.  
 jett, *n.* 5/103, 105, 107, mode; 20/522, fashion, way.  
 jette, *v.i.* 99/747, strut, walk proudly.  
 jettis, *n.* 109/1060, fashions.  
 Jevys, *n.* 170/3137, Jews.  
 Job's patience, 11/279.  
 jorour, jorowur, 59/721, 727-8, juror; is double-faced, 59/721-2.  
 Jorowry, *n.* 56/640, false presentments to a jury. *L. susurrium?*—*Prompt. Parv.*  
 jous, *n.* 105/953, juice.  
 jows, *n.* 167/3020; jous, 168/3076, juice, drink.  
 Judgment, the Last, 2/41.  
 Judgment, Day of, 185/3618, 3623.  
 junctly, *adv.* 13/340, jointly.  
 Justyce, *n.* 7/167, Judge, God.  
 Jves, 183/3555, Jews.  
 kacke, *v.i.* 149/2408, shit.  
 kaiserie, *n.* 83/215, emperors.  
 kamyoun, *n.* 185/3612, champion

kaue, *n.* 137/2001, cave, hollow, fate.  
 kempys, *n.* 83/215, warriors, soldiers.  
 kindly, *adv.* 108/1031, naturally.  
 Kent, 83/201.  
 kettis, *n.* 109/1056, tangles, troubles.  
 kevere, *v.t.* 135/1955, recover, retake.  
 kewe (as a kat), *v.i.* 169/3118, mew.  
 kings, three, foes to man, 128/1723.  
 kloy, *v.t.* 106/973, claw.  
 knappe, *n.* 163/2841, knock, blow.  
 knawe, *n.* 93/552, knave, fellow.  
 knowynge, *n.* 47/342, sharpness, cleverness.  
 knyth, *n.* 83/215, knight.  
 knyth, *ppl.* 107/993, knit, wrapt.  
 knytte, *pp.* 94/564, knit, fastend.  
 kynde, *n.* 66/931, 80/92, nature.  
 kynde, *a.* 103/855, natural.  
 kynse, *v.i.* 161/2814, wince. (Not in N.E.D.)  
 kythe, *n.* 90/435, kith (and kin).  
 kythe, *v.t.* 136/1987, show, prove.  
 kytte, *v.t.* 129/1769, cut (throats).  
 lace, ladies lovely in, 153/2549.  
 lachyd, *pp.* 97/657, tied, bound.  
 lake, *v.t.* 41/165, despise.  
 lake of Hell, 80/99.  
 lante, *ppl.* 87/335, lent, granted.  
 Lantern of Light, 77/5, the Virgin Mary.  
 lappe, *v.i.* 4/76, leap.  
 large, *a.* 11/288, liberal, free.  
 Largitas, 150/2441, Generosity.  
 Largyte, *n.* 78/51, 79/66, generosity.  
 Largyte, lady, 150/2467.  
 laryte, *n.* 126/1657, generous giving.  
 laasyde, *pp.* 36/16-17, laced.  
 lavatory, *n.* 1/12, washer-away of sin, Jesus.  
 lave, *v.t.* 168/3054, leave.  
 lave, *v.i.* 156/2667, leave?, bathe?  
 law to be had only for money, 57/669.  
 lawth, *pp.* 99/721, caught.  
 lay, *n.* 102/837, learning?  
 laykys, *n.* 105/929, games.  
 Lechery, 78/37.  
 lechery never more practised than now (c. 1450), 58/684.  
 ledron, *n.* 136/1954, rogue.  
 ledrouns, *n.* 106/981, 107/932, rogues.  
 left hand, bless with the, 19/515, curse.  
 lefte, *v.t.* 66/943, lifta.  
 lelys, *n.* 126/1671, fair ones, beautiful ladies; or lilies.—Bradley.  
 lende, *n.* 85/279, loin; 106/984, loins.

lende, *n.* 97/666, ? loins.  
 lende, *v.i.* 77/19, 80/114, 85/281.  
 lendis, *v.i.* 81/154, 149/2432, stay, remain, dwell.  
 lent, *pp.* 84/250, set, sunk; 89/391, fixt.  
 lere, *v.t.* 63/852, teach, punish; 93/545, 136/1964, teach.  
 lea, *n.* 97/657, 151/2472, leash.  
 lesse, *n.* 28/766, lying.  
 lesse, *n.* 107/1001, lisse, prosperity.  
 lesse, *v.t.* 162/2863, loose.  
 lete, *v.t.* 109/1064, 112/1170, reckon, consider.  
 lette, *v.i.* 89/396, stay, stop.  
 leude, *a.* 3/58, ignorant.  
 leuyn, *v.i.* 90/424, live.  
 levene, *n.* 83/191, lightning.  
 lever, *a.* 10/254, dearer, better.  
 levyng, *n.* 14/360, remainder.  
 lewe, *a.* 69/1023, lief, dear.  
 lewe, *v.t.* 50/441, 51/470, leave.  
 leye, *n.* 145/2291, flame, blaze.  
 leye, *a.* 98/691, untild.  
 leykyn, *v.i.* 91/463, 140/2405, play, sport.  
 library of Reason, 43/227.  
 light hearts, 58/711.  
 liking and lust, 93/523-6, 530, 94/554, 96/638.  
 lofly, *adv.* 81/154, lovelily; 'luffely,' *a.* 81/137, lovely, amiable.  
 lofte, *n.* 94/557, high position.  
 lofte, on, 111/1148, aloft, on a scaffold.  
 loggyth, *v.t.* 80/99, lodges, puts.  
 lopya, *n.* 97/677, leaps.  
 lordeyn, *n.* 147/2345, scamp.  
 lordlyche, *adv.* 109/1084, as a lord.  
 lore, *v.i.* 46/326, destroy, spoil? Perhaps 'I lore' = *ilore*, lost.—Bradley.  
 lore, *pp.* 78/42, lost.  
 louse, *n.* 92/491; lice, 6/134.  
 lovely, *adv.* 93/529, rightly.  
 lovely life, 103/857.  
 lovingly, *adv.* 46/320.  
 lowe, *n.* 146/2299, flame.  
 lowe, *v.t.* 140/2105, humble, *L. humiliat.*  
 lowe, *n.* 34/900, love.  
 lowe-day, *n.* 58/701, love-day.  
 lowyste, *v.t.* 65/917, lovest.  
 Lucifer, 46-53, 140/2096.  
 lurkyng lath, 149/2403, hidden path?  
 Lust, *n.* 78/37, etc.  
 lust as common as the high road, 57/655.



- lusti, *a.* 184/3576, pleasurable, charming.  
 lyfte, *a.* 185/3628, left.  
 lyghtly, *a.* 23/614, likely, able.  
 lykng, *n.* 84/250, sensual pleasure.  
 lykynge, *a.* 94/557, loving; 126/1671, pleasing, amiable.  
 lykyngis, *n.* 82/186, likings, indulgences.  
 lykynnyde, *pp.* 2/34, likened.  
 lynde, *n.* 184/3596, linden, lime tree.  
 lyse, *n.* 6/134, lice.  
 lyst, *v.i.* 16/417, listen.  
 lyter, *a.* 184/3596, lighter.  
 lyth, *n.* 151/2501, little.  
 lyth, *n.* 77/5, light.  
 lyth, *a.* 83/191, light, brilliant.  
 lyth, *n.* 97/677, 98/702, 184/3589, light.  
 lyth as leuene, 104/893, light as yeast.  
 lyth, *a.* 81/137, gentle.  
 lytyd, *pp.* 80/112, alighted, descended.  
 lytyd, *pt.* 139/2090, -3, alighted, took flesh.  
 lyuely, *adv.* 14/373, livelily.  
 lyvely, *adv.* 4/76, briskly.  
 lywe, *n.* 66/944, life.  
 lywe, *v.i.* 93/549, live.
- Madam Regent, 58/710.  
 maintenance, *n.* 57/656, 674, help in bringing false actions at law.  
 Maintenance & his crew, 58/696-9.  
 maintenance, hats of, 59/727-8.  
 make, *n.* 157/2695, mate, companion.  
 make merry, 95/612, be jolly.  
 malaundryr, *n.* 143/2213, scab.  
 Males, 58/697, Malice.  
 malewrye, *n.* 57/670, bad luck, disaster, ruin.  
 malycyuse, *a.* 15/401, malicious.  
 mamerynge, *a.* 134/1918, chattering.  
 man is God's picture, 47/350.  
 man of arms, 23/631.  
 man's bane, 97/659.  
 Mankind, the Play, 1-34, xi-xix, xxviii.  
 Mankynde, 8/189, 207, 11/272, etc.  
 Manly, J. M., 1, *n.* 1.  
 manly, *adv.* 15/397, 90/438.  
 manly men, 81/145.  
 mantyll, *n.* 65/917, mentyll, 76, mantle.  
 manyterye, *a.* 33/872, warning.  
 marke, *n.* 158/2727, marks.  
 married man: don't trust him, 22/593.
- marryde, *pp.* 15/381, married.  
 Marshalsea, the, 63/857.  
 Mary (Virgin), 6/147, 154/2590.  
 mary, 15/391, marry, by Mary!  
 Masadoyne, 82/174, Macedonia.  
 maskeryd, *v.t.* 79/76, 80/101, bewildered (malkren).  
 Massingham, Norfolk, 19/506, xii.  
 Mastres, 60/758, ? mistresses, or concubinage.  
 masyd, *ppt.* 129/1742, mazed.  
 mavowe, *v.i.* 56/628, me avowe, vow, declare.  
 mayne, *n.* 82/174, might, power.  
 meats and drinks, 96/622.  
 Mede, 64/866.  
 medya, to, 95/603, as or for rewards.  
 medytacyon, *n.* 1/22, for 'mediation' ?  
 Meekness, dame, 127/1674.  
 Mekenesse, *n.* 78/49, etc.  
 mell, *v.i.* 81/124, interfere, act.  
 melle, *v.i.* 79/72, mix, deal.  
 mellyfluouse, *a.* 12/305.  
 memôry, *n.* 91/468.  
 mende, *n.* 92/508, mind, remembrance.  
 mendement þat, 78/46, amendment of that which.  
 mene, *n.* 2/17, mean, medium.  
 mene, *n.* 55/621, middle voice in a song.  
 menge, *v.t.* 183/3572, mix.  
 mengylde, *pp.* 71/1104, mingled.  
 mengyth, *v.t.* 80/107, mingles, troubles.  
 menschepe, *n.* 77/10, honour.  
 ment, *pp.* 82/165, communicated to, mentioend in.  
 menyys, *n.* 81/125, lamentations, prayers.  
 Or is it *mense*, kindness?—Bradley.  
 menyver, *n.* 36/16-17, miniver.  
 Mercy, 1/1, etc., 80/115-16.  
 Mercy, the good man, 20/520.  
 mercy, the 7 deeds of, 185/3629.  
 mercy passeth man's misdeed, 171/3153; passeth all things, 180/3454.  
 mercyfull, *n.* 72/1136, m. being, God.  
 merre, *v.t.* 134/1903, mar.  
 mes crede, *n.* 142/2166, mass-creed.  
 meselynge, *a.* 144/358, diseaseful.  
 Mesure ys treasure, 9/230.  
 mete & mel, at, 109/1079.  
 mett, *pp.* 20/524, met, caught.  
 meve, *v.t.* 82/174, move, control.  
 meyntement, *n.* 58/709, maintenance.  
 mights, three of every Christian soul, 41/177, 44/277-284.

- 'Mind, Will, and Understanding,' or  
'Wisdom,' who is Christ: the Play,  
35-73, xix-xxiii, xxx.  
minstrel, *n.* 58/704.  
misfure, *v.i.* 51/496, do badly, go wrong.  
misgotten, *a.* 155/2628.  
mod, *n.* 80/107, mood, mind; 110/1097,  
temper, anger.  
moderis, *n.* 128/1734, mothers, the 7  
Virtues.  
moke, *v.i.* 14/358, mock.  
molde, *n.* 80/101, 175/3289, this earth.  
money, players mean to gather, 17/450,  
453.  
'more & more,' 158/2712, 2716;  
159/2759, 2762, 2770, 2774.  
mornynge, *n.* 78/41, mourning.  
morow, on be, 26/703, in the morning.  
Mors, 160/2779, Death.  
mortify, *v.t.* 34/899.  
most, 6/133, mightiest?, or *adv.*  
mosyde, *ppl.* 47/348, mazed, troubled.  
mote, *n.* 136/1975, earth?  
mote, *v.i.* 81/148-9, may.  
mother church, holy church, 68/992,  
995, 67/986.  
mother holy church, 71/1082.  
motyhole, *n.* 140/2121, moth-hole?  
moun, *v.t.* 92/512, be able to.  
mouse, *n.* 168/3080.  
mouth's confession, 81/127.  
mow, *v.i.* 112/1175, 160/2797, be able.  
mowle, *n.* 149/2407, 2414, ? moult, dirt,  
dust.  
mowthis mette, *n.* 100/762, mouth's  
food, meal.  
muck, *n.* 157/2707, goods, money.  
Mundus, the World, 82/157, etc.  
must, us, 90/437, we must.  
mustyr, *v.t.* 77/10, collect, call to-  
gether.  
mut, *vb.* 73/1164, must.  
mydnyth, *n.* 157/2677, midnight.  
mydylerd, *n.* 77/4, earth, world.  
Myhel, 185/3618, Michael the Arch-  
angel.  
mykyl, *a.* 82/174, great.  
mynde, *n.* 67/978, remembering,  
memory.  
myrable, *a.* 37/41, wonderful.  
mys, *n.* 186/3645, misdoing, sin.  
myse-maschie, *n.* 3/49, mess.  
myssyd, *ppl.* 79/57, missed, lost, faild  
to secure.  
myth, *n.* 84/247, mite, scrap.  
myth, *n.* 79/62, 81/131, 85/267,  
100/785, 127/1674, might, power.  
mythis, *n.* 85/267, might.  
N., Jenet, my cousin, 63/838.  
nappyll, *n.* 16/420, apple.  
nature, *n.* 9/233, natural desire.  
nay, *interj.* 80/121.  
nedis must, 21/556.  
neke, brake hys, 22/590, 600, broke his  
neck.  
nekekycher, *n.* 22/600, neckerchief.  
neke-verse, *n.* 19/513, 23/612, Ps. li. 1.  
'Miserere mei,' said to entitle a  
culprit to the benefit of clergy, a  
verse uttered to decide one's fate.  
nen, *conj.* 99/718, nor. *See* nyn.  
ner, *conj.* 89/396, nor.  
nesesse, *a.* 50/442, necessary.  
nest, *prep.* 135/1935, nighest, next.  
nete, *n.* 22/589, ox.  
neper ende, 101/816, arse-hole.  
nethyr, *a.* 51/483, lower.  
newe, *n.* 99/725, new, different person.  
Nine points that specially please God,  
68/1002.  
nine shillings for a dinner for four,  
63/834.  
noble, one for a supper, 62/822; three  
for a dinner for four.  
noblé, *n.* 35/4, nobility.  
noli me tangere, 19/505, awkward-  
temperd fellow.  
non est inventus, 29/774, he wasn't  
found.  
non nobis, Domine! 18/480.  
norche, *v.t.* 144/2260, nourish.  
Normande, 82/175, Normandy.  
norysch, *v.i.* 145/2284, feed.  
not, *n.* 153/2562, naught, nothing.  
not, know not, 91/453.  
notary, *a.* 31/838, notable, great.  
note, *n.* 158/2730, notable thing.  
Nought, *n.* 11/266.  
nout, *n.* 92/516, 154/2584, naught, no-  
thing.  
nowt, *adv.* 80/104, not at all.  
nowth, *n.* 86/290, nothing.  
nowth, *vb.* 99/718, ought not.  
nutriment, *n.* 27/732, food.  
ny, *adv.* 28/769, nigh.  
nyfte, *n.* 164/2946, nephew.  
nyn, *conj.* 85/282, 92/492, 101/802,  
160/2787, nor. *See* nen.  
nyse, *a.* 11/288, nice, particular.

- nysyte, *n.* 57/654, folly.  
 nyth, *n.* 85/268, 276, 284, night.  
 oblivious, *a.* 33/872.  
 obsequious, *a.* 1/5, dutiful.  
 obstinacy, *n.* 30/822.  
 odybull, *a.* 27/732, hateful.  
 of, *adv.* 1/428, off.  
 of, *prep.* 21/573, from; 154/2584, with, in relation to.  
 old, thou knowest me of, 149/2431.  
 omnipotens, *n.* 17/454.  
 onbrace, *v.t.* 26/708, embrace, put arms round in order to rob.  
 onclennes, *n.* 56/653, sexual impurity.  
 onhapi, -ly, 74, unhappy, -ily.  
 onschett, *v.t.* 3/52, unshut, open.  
 onthrifty, *a.* 7/158, evil.  
 onward, *adv.* 81/138, on the spot, ready.  
 oppresse, *v.t.* 9/222, fight, keep down.  
 ordure, *n.* 37/52, dung.  
 ordynatly, *adv.* 40/138, orderly, wisely.  
 ore, *n.* 86/300, mercy.  
 original sin, 39/111.  
 original sins, 72/1114.  
*osculare fundamentum*, 6/137, kiss my arse.  
 ostler, hostler, *n.* 27/725.  
 out, *n.* 154/2586, aught, anything.  
 out or inne, *adv.* 90/439.  
 outward wits, the five, 40/137.  
 outewronge, *ppl.* 162/2859, outwring.  
 over, *a.* 72/1134, upper, higher.  
 overface, *v.t.* 26/709, oppress, ruin.  
 overgoo, *v.t.* 96/646, pass, over-ride.  
 overlad, 108/1052, 109/1075, put-upon, lorded over.  
 overpyssse, *v.t.* 14/366.  
 overschett, *pp.* 29/779, covered with shit.  
 over-thynke, *v.t.* 171/3162, trouble, make anxious.  
 ouyrluede, *ppl.* 136/1889, overcome.  
 owe, *v.i.* 39/100, ought, am bound to.  
 oweth, *v.t.* 1/2, ought.  
 owle, *v.t.* 126/1665, accumulate.  
 owres, *n.* 26/705, canonical hours.  
 ox-stall, *n.* 81/147.  
 oy for o, hoyth, hole, 13/330; hoylyke, wholly?, 13/336.  
 oyyt, oyet, *v.i.* 24/659, hear ye!  
 pace, *v.i.* 81/156, go, march off.  
 Pacyense, *n.* 78/49.  
 palfrey-man, *n.* 10/244.  
 parage, *n.* 151/2498, kinslip?, alliance.  
 parcelis, *n.* 81/132, parts, characters in a play.  
 Paris powder, *n.* 21/563.  
 parlasent, 137/2023, ? by the assent.  
 parlement, *n.* 29/780, talk, consultation.  
 partener, *n.* 11/277, 45/308, partaker.  
 partycypable of, *n.* 1/16, able to share in, partake of.  
 partycypacyon, *n.* 8/203, partaking.  
 partycypatt, *a.* 8/185, partaking.  
 parvyse (of St. Paul's), *n.* xxi, 61/796, porch.  
 Parys, 82/176, Paris.  
 passante, *a.* 55/613, passing, acceptable, popular.  
 Passion week, 68/1000-1.  
 passyble, *a.* 27/737, able and willing to suffer.  
 passyble, *a.* 39/97, suffering.  
 paste, *pp.* 80/117, 118, gone, dead.  
 pasture, *n.* 185/3626, pastors, clergymen.  
 pate, *n.* 110/1115, head.  
*Pater noster*, 21/547.  
 patrocynye, *n.* 34/897, power.  
 Patryke, Wm., of Masseyngham, 19/506.  
 Patrykes wey, St., 23/607.  
 pawsacion, *n.* 50/463, pause.  
 pecuniatus, *a.* 17/464, monied.  
 pelouris, *n.* 141/2131, pillers, rascals.  
 Penance, *n.* 79/72.  
 penon, *n.* 134/1904, flag.  
 pennies round, 163/2915.  
 penny brings favour, 152/2525-7.  
 Pennyman speeds best, 156/2666, 2672, 157/2678.  
 pens, *n.* 101/818, pence.  
 perceivable, *a.* 55/598.  
 pere, *n.* 95/600, equal.  
 Perjury, 59/736, 60/748.  
 perrysschyt, *v.t.* 71/1093, perishes, kills.  
 perseverante, *a.* 2/25, persevering.  
 pervercionatt, *a.* 8/187, perverse.  
 perversyose, *a.* 27/742, perverse.  
 perverte, *v.t.* 15/379, change for the worse.  
 perverte, *v.i.* 11/289, 45/292, turn aside.  
 peryll, *v.t.* 77/26, peril, endanger.  
 peson, *n.* 10/241, peas.  
 Pestilence, the Great, of 1348, 161/2816.  
 Peter (by St.), 151/2493.  
 petition, *n.* 32/853.

- peyn, *n.* 20/529, 22/583, under the penalty of.  
 peynnys plow, 169/3114, punishment's plow.  
 peyryth, *v.t.* 142/2163, inpairs, worsens.  
 peys, *n.* 155/2629, weight.  
 pipe up, *v.i.* 91/457.  
 pissing pokes, 145/2295, organs of copulation.  
 pit's brink, on the, 65/901.  
 pitter-patter, *n.* 149/2399.  
 placebo, *n.* 170/3125.  
 playster, *n.* 10/240, plaister for a wound.  
 pleaseaunce, *n.* 38/78, pleasing, gratification.  
 plesynge, *my*, 72/1111.  
 pleynerly, *adv.* 49/404, fully.  
 pleyseris with, 34/906, acceptable to, causers of pleasure to.  
 podys, *n.* 101/810, frog's.  
 pollution, *n.* 51/477.  
 polytyke, *a.* 14/364.  
 pompyus, *a.* 72/1125, pompous.  
 Pontius Pilate, 177/3349.  
 Pope Pokett, 6/139.  
 posse, *vt.* 141/2131; posse, knock, beat (*posson* in Promptorium).—Bradley.  
 possibility, *n.* 30/815.  
 pot, *v.t.* 111/1131, put.  
 potage, *n.* 10/262.  
 pottfull, *n.* 10/265, potful.  
 praty, *a.* 4/89, pretty, sound.  
 prawnce, *v.t.* 4/91, prance.  
 preachers flatter and lie, 51/489.  
 precyse, *v.t.* 31/826, settle precisely.  
 predestynatt, 8/184.  
 predilecte, 32/865, much beloved.  
 predycacyon, *n.* 3/47, vain talk.  
 predylecte, *a.* 28/764, much beloved.  
 preëmynnence, *n.* 2/21.  
 prefe, *vt.* 136/1976, prove, attack.  
 premedytacyon, *n.* 2/44, thought beforehand.  
 premyabytt to, 32/861, fit to be rewarded by.  
 prene, *n.* 134/1904, pole, standard.  
 prepotent, *a.* 28/765, very powerful.  
 prerogative, *n.* 37/49.  
 pres, *n.* 185/3619, difficulty.  
 present, *n.* 93/533, gift.  
 pretiousnes, *n.* 37/33.  
 preve, *v.t.* 81/150, prove.  
 prevenire facias, writ of, 63/859.  
 prewe, *v.t.* 32/863, prove.  
 prewyng, *vb.* 53/542, proving.  
 pride, the head sin, 53/530-1.  
 Pride, *n.* 78/31, 104/896, 909, etc.  
 primrose, *n.* 137/2023.  
 prince, don't trust one overmueh, 31/839.  
 produce, *n.* 3/61.  
 promycyon, *n.* 12/309, advancement.  
 Or is it 'promission,' what is promised me?—Bradley.  
 propagacyon, *n.* 7/181, birth.  
 propyrte, *n.* 28/758, duty; 41/182, quality.  
 propyrtes, *n.* 81/132, properties, theatrical dresses, etc.  
 proude, *adv.* 130/1793, proudly.  
 provycyon, *n.* 8/188, care.  
 prove, *n.* 34/904, proof.  
 pryke, *v.t.* 2/30, fix.  
 prys, *n.* 81/150, our worth, as actors.  
 puerility, *n.* 30/813, childish act.  
 pullyth, *v.t.* 126/1649, pulls, draws.  
 punchyd, *ppl.* 176/3339, punished.  
 punder, *n.* 155/2629, scale?, weighing-balance.  
 purfyled, *pp.* 36/16-17, purfled, edged.  
 Purgatory, *n.* 81/125.  
 purger, *n.* 67/966, clearer-out.  
 purgyde, *pp.* 1/11, purged.  
 purpose us, we, 81/132, we intend, propose.  
 purse, a man's, his best friend, 152/2522.  
 put case, 4/74, put this case.  
 puysschaunce, 69/1028, power, force.  
 Pycharde of Trumpyngton, 19/500.  
 pycke & ter, 168/3079, pitch and tar.  
 Pygmayne, 82/176?  
 pyke of þe lys, 101/806, pick off the lice.  
 pylt, *pp.* 90/450, tortured.  
 Pynceras, 82/176?  
 pynde, *ppl.* 181/3482, pained, tormented.  
 pyll, crose &, *n. fig.* 63/862, game of cross and pile, heads and tails: 'Cross I win; pile you lose.'—Shadwell.  
 pynne, *n.* 80/112, pin, peg.  
 pypys, *n.* 76, pipes, tubes.  
 pyse, *v.t.* 10/241.  
 pyt, *ppl.* 127/1676, pight, fixt.  
 pyth, *pp.* 78/31, 104/912, set, loaded; 184/3590, pight, put.  
 pytte, *pp.* 94/562, placed, fixt.

Qisynthyn, St., *n.* 10/264, St. Quintin.  
 qwake, *v.t.* 186/3642, fear, tremble at.  
 qweke, *v.i.* 30/801, qweak.  
 qwell, *v.t.* 66/923, kill.  
 quenchande, *imp. p.* 185/3604, quenching.  
 querulose, *a.* 8/204, quarrelsome.  
 quest, *n.* 56/646, jury.  
 qvyth, *v.t.* 186/3636, requite, reward.  
 qwyll, *n.* 18/476, lot, set?  
 qwyll, *conj.* 20/536, while.  
 qwyst, *v.i.* 21/550, whist! be silent!  
 qwyst=whist! 22/586.

Rachel, wife of Nowadays, 6/130,  
 134.

rad, *adv.* 82/185, quickly, swiftly.  
 Raffe, *n.* 3/51, Ralph.  
 rafte, *ppl.* 130/1790, reft, deprived.  
 rakle, *n.* 156/2653, racket.  
 rampant, lions, 58/695-6.  
 rape, *v.i.* 139/2069, rush.  
 rappok, *n.* 133/1895, 135/1946, rascal.  
 rappys, *n.* 130/1784, blows.  
 rappyth, *v.i.* 131/1829, knocks, beats.  
 rapyn, *v.t.* 159/2742, hasten.  
 rapyth hym, 82/186, hastens.  
 rasche, *n.* 128/1736, 134/1924, rush,  
 haste.

rave, *v.i.* 88/377.

Ravine, 59/729.

rawyn, *v.i.* 82/168, ravin.—Bradley.

reason defined, 40/141-2.

rebellyn, *n.* 12/306, rebelling.

rechace, *n.* 65/912, recheat, signal of  
 recall in hunting.

rechase, *v.i.* 59/725, hunt, work.

reche, *v.t.* 167/3023, give.

reclusyde, *ppl.* 65/915, shut up, en-  
 closed.

recognycion, *n.* 71/1091.

reconsylyde, *pp.* 68/988, reconcild.

recordaunce, *n.* 61/794, recording.

recreatory, *n.* 32/864, refreshment.

rectyfy, *vb.* 1/13, set right, reform.

recumbentibus, *n.* 17/439, 187, knock-  
 down; 18/489, fragments?, rest?

recurable, *a.* 66/951, recoverable.

recurythe, *v.i.* 57/657, recovers.

red, *ppl.* 164/2942, fixt, settled.

red beards, 58/695-6.

reddere, *n.* 183/3566, harshness, cruelty.

reddure, *n.* 38/76, harshness.

redempt, *a.* 30/804, redeemd, bought  
 back.

reducyble, *a.* 31/827, willing to be  
 brought back.

reducyde, *v.t.* 46/313, brought back.

refeccyon, *n.* 125/1619, food and drink.

reformynge, *n.* 46/337.

reformyth, *v.t.* 67/972, reforms.

refreyn, *v.t.* 69/1042, restrain, bridle.

regystre, *n.* 154/2602, register.

Rekleshede, 60/756, Recklessness.

rele, *n.* 131/1829, reel.

relesyt, *v.i.* 67/971, releases.

reliquid, *n.* 3/60, the rest. This ought  
 to be '& reliqua.'—Bradley.

reme, *n.* 41/162, realm.

remene, *v.t.* 67/960, remember.

remocyon, *n.* 1/14, move, change;  
 24/649, removing.

remowe, *v.t.* 38/68, remove.

renew, *v.t.* 73/1164; renuyde, *pp.*  
 73/1141.

rengne, *n.* 82/185, reign, ruler.

rennyng wheel, *n.* 109/1076, Fortune's  
 wheel.

renoun, at myn, 185/3616, under my  
 control.

repliede, *ppl.* 64/867, bound, joind?  
 Or opposed.—Bradley.

reporture, *n.* 44/265, 47/355, report.

repreve, *n.* 69/1018, reproof.

res, *n.* 91/479, course, use.

resort, *v.i.* 66/942.

restate, *v.i.* 99/738, stay, remain.

restore, *v.t.* 79/88, re-store, re-enrich?

resurrection, *n.* 71/1075.

resythe, *v.i.* 43/231, rises.

retenaunce, *n.* 58/689, retinue, followers.

retornys, *n.* 61/794, returns.

retribucyon, *n.* 1/16, (Christ's) suffer-  
 ing, death.

revell, *n.* 4/82.

revert, *v.i.* 15/405, return.

revylyde, *pp.* 68/989, reviled.

reuyvyde, *pp.* 1/7, 31/825, revived.

rewelynge, *n.* 4/85, revelling.

rewly, *a.* 133/1866, pitiful, pity-caus-  
 ing, hard (blows).

rewlyrothyr, 110/1117, piteous clamour.

rewlyn, *v.t.* 86/311, rule, direct, guide.

royallys, *n.* 17/458, royals or rials, gold  
 coins worth 10s. t. Hen. VI, 15s. t. Eliz.

reynande, *a.* 57/682, reigning, powerful.

riches make a man equal to his  
 superiors, 54/590-1.

River that runs from Christ's womb,  
 2/36.

rode, *a.* 127/2127, red, ruddy.  
 Rodis, 82/178, Rhodes.  
 rodyr, *n.* 129/1741, rudder.  
 rolys, *n.* 141/2146, rolls.  
 rom, stonde *n.* 23/624, stand away.  
 Rome, 82/178.  
 ronde, *v.i.* 12/296; *v.t.* 22/586, whisper.  
 longe, *v.t.* 169/3121, ? whack.  
 root and rind, 141/2127.  
 root and rind of mischief, Envy is the,  
 111/1138-9.  
 ros, *n.* 109/1068, fuss, esteem.  
 roses as weapons, 143/2212, 2221-3.  
 rough, *a.* 70/1055, rough, scored by  
 thorns.  
 route, *v.i.* 78/34, roar, make trouble.  
 row, *a.* 98/714, rough, grievous;  
 135/1932, rough.  
 rowe, *n.* 82/168, row ?  
 rowte, *v.i.* 52/505, frolic.  
 rowte, *n.* 136/1974, tatters ?  
 rowtis, 133/1866, blows.  
 rowtynge, *a.* 131/1829, striking.  
 rubbyt, *v.t.* 67/968, rubs, scrubs.  
 ruble, *v.t.* 136/1943, turn to rubble,  
 crush.  
 ruggynge, *ple.* 126/1667, corroding.  
 rumpys, *n.* 133/1895, rumps.  
 rune, *n.* 23/610, run, escape.  
 running fist, 25/676, running hand,  
 writing.  
 ruste, *v.i.* 93/527, 96/640.  
 ryall, *a.* 81/134, royal, fine.  
 ryallis, *n.* 77/7, nobles.  
 ryght wppe, *adv.* 2/29, upright.  
 rynge, *v.i.* 130/1797, reign.  
 rynge-worme, *n.* 23/623, ring-worm,  
 neck-halter sore.  
 rys, *n.* 127/2027, branch.  
 ryth, *adv.* 79/65, right, directly.  
 ryth, *adv.* 86/297, right, full, very.  
 ryth, *a.* 86/303, right, dexter.  
 ryve, *v.t.* 41/175, split.  
 ryve, *a.* 96/629, abundant.

sacrament of bread, 145/2270.  
 sad grene, 76, dark-green (mantle).  
 sade aslepe, 22/585, soundly asleep.  
 sadyll, *n.* 3/66, saddle.  
 safe, *v.t.* 77/12, save.  
 safe and sound, 159/2745.  
 Saints:

St. Anne (Tanne), 4/75.  
 St. Audre of Ely, 63/836, xi.  
 St. Davy, 30/802.

## Saints:

St. Deny, 18/480, St. Denis.  
 St. Gabriel's mother, 29/789.  
 St. James of Galicia, 129/1745-  
 St. Paul, 65/907, 125/1614.  
 St. Paul's cathedral, 61/797.  
 sakyrd, *a.* 23/605, consecrated.  
 sale, *n.* 91/458, hall.  
 same, *adv.* 82/163, together.  
 sann, *prep.* 79/74, without:  
 Sanston, 19/498, ? Santon, Norfolk; or  
 Sauston, Sawston, nr. Cambridge, xi.  
 sare, *n.* 77/20, sorrow.  
 Satan, 93/552.  
 Satanas, 83/196, Satan.  
 satysfy, *v.t.* 71/1081.  
 savour, *v.i.* 38/87, taste, learn.  
 Savyowur, 2/34, Saviour, Christ.  
 sawe, *n.* 83/214, saying, talk.  
 sawter, *n.* 166/2986, Psalter.  
 scaffolds, for players to speak from, 76.  
 schade, *v.t.* 146/2329, shed.  
 shaftys, *n.* 135/1853, shafts of spears.  
 schamely, *a.* 138/2051, shame-bringing.  
 schance, *n.* 133/1888, chance; mys-  
 chance, 135/1934.  
 schape, *v.t.* 131/1828, frame, guide;  
 136/1977, direct, shoot.  
 scharpely, *adv.* 128/1725, quickly.  
 schawe, *n.* 83/221, shaw, grove.  
 schelfe, *v.t.* 109/1070, shelve, shove  
 aside.  
 schelve, *v.t.* 154/2576, shield, protect.  
 schenchepe, *n.* 77/12, hurts, harm.  
 schent, *pp.* 82/162, injured, torn.  
 schent of, 15/374, punished by.  
 schere, *v.t.* 169/3103, cut off.  
 schere, *n.* 63/855, shire, county.  
 schete, *v.t.* 138/2050, sheet, cover,  
 guard.  
 schewe, *v.i.* 169/3115, prosper, thrive.  
 schevere, *v.t.* 135/1953, break to  
 shivers.  
 schonde, *n.* 133/1888, shame.  
 schote, *n.* 135/1957, shoot, volley.  
 schrew, *v.t.* 60/762, beshrew, condemn.  
 schryve, *v.i.* 86/312, go to confession.  
 schrywe, *pp.* 93/550, shriven.  
 schyfte, *v.t.* 162/2850, shift, move.  
 schyte, *v.t.* 21/561; schytn, *v.i.* 136/  
 1969, shit; schytyth, *v.i.* 13/330,  
 shitteth.  
 schyte & schake, 143/4210.  
 scicio, *v.i.* 177/3353, sitio, I thirst.  
 skyppe, *v.i.* 54/563, skip.

scolya, *n.* 38/86, schools, knowledge.  
 scoryde, *pp.* 24/634, scored?, won, or got a trick. Hardly that. Manly's 'scourid' might make sense.—Bradley.  
 scottlynge, *n.* 4/89, scuttlng, beating.  
 screwde, *a.* 53/551-2, shrewd, naughty.  
 scyfftyd, *pp.* 80/108, shifted, divided.  
 sedociusly, *adv.* 33/870, sedulously.  
 see, *n.* 40/132, seat, dwelling.  
 sekatour, *n.* 155/2611, executor.  
 sekkatours, *n.* 80/102, 126/1663, 154/2607, executors.  
 sekyrnea, *n.* 37/60, assurance, certainty.  
 sele, *n.* 86/298, season, time.  
 selkowth, *a.* 135/1941, strange.  
 sell, *n.* 14/362, place.  
 selle, *n.* 129/1749, seat, throne.  
 sely, *a.* 16/426, blessed, dear.  
 semyt, *v.t.* 155/2615, treats? or for 'seruyt', serves.  
 sen, *v.i.* 24/661, send.  
 sendel, *n.* 94/558, sarcenet.  
 sens, *n.* 101/801, sense.  
 sensuality, *n.* 40/135, 45/296, 71/1074.  
 sensyble, *a.* 37/96, perceiving.  
 serdyn, *v.t.* 112/1163, get into; O.E. *seorðan*, to copulate with (Napier), O.N. *sarða*, to defile (Craigie).  
 serwant, *n.* 94/580, 96/590, servant.  
 sese, *v.t.* 84/246, seize.  
 sesun, *n.* 100/767, 140/2103, seizin, possession.  
 sesyd, *pp.* 82/182, seised, enfeoff.  
 seth, *v.t.* 85/273, see ye.  
 sethe, *n.* 39/122, satisfaction.  
 sethen, *adv.* 11/267, since.  
 sett, *n.* 14/372, set, company.  
 sett bye, *pp.* 55/603, valued, thought of.  
 settis, *v.i.* 66/927, settest.  
 seven, the number, 58/700.  
 Seven Deadly Sins, 79/59, 92/488, 98/698, 104/894, 907.  
 Seven Sacraments, 39/124.  
 seven Sins and Virtues, 127/1693-4.  
 Seven Virtues, 78/49-51.  
 seuenenyt, *n.* 81/133, week.  
 sew, *v.t.* 66/903; *v.i.* 73/1167, follow.  
 sixty, *a.* 89/419, sixty.  
 seyer, 64/868, ? assayer, trier.—Bradley.  
 shackle, *n.* 156/2655.  
 shoe-cloths, *n.* 29/789.  
 show sport, 4/78.  
 shrew shall never thrive, 169/3105.  
 si didero, 17/449, 103/882, I'll pay you back with profit.

similitude, *n.* 45/284, likeness.  
 sinning, *n.* 186/3647.  
 sins actual and original, 72/1114, 1116.  
 sintille, *n.* 184/3599, sparks.  
 Sir Slow, 146/2328, Sloth.  
 skallyd, *a.* 134/1907, scabby.  
 skape, *v.t.* 186/3643, escape.  
 skaryth, *v.t.* 29/800, scares.  
 skerre, *v.t.* 134/1907, scare, frighten.  
 skowtis, *n.* 133/1872, scamps.  
 skyl, *n.* 152/2532, reason.  
 slaw, *a.* 108/1033, slow, slothful.  
 Slawth, 78/36, 84/251, Sloth.  
 sleper, *a.* 127/1688, slippery, untrustworthy.  
 sleyt, *n.* 135/1945, sleight, craft; sleytis, *n.* 57/677, 102/852, sleights, tricks.  
 slo, *n.* 144/2242, slough.  
 sloo, *v.t.* 96/650, slay.  
 sloppe, *n.* 151/2489, slop, loose gown.  
 Slug & Sloth, 147/2341.  
 slumberyde, *pp.* 67/982, slumberd.  
 sly, *a.* 138/2041, secret.  
 slynge, *n.* 135/1945.  
 slyther, *v.i.* 5/112, slide off.  
 small boys, six, like Devils, 65/916-17.  
 smattrynge, *a.* 23/604.  
 smeke, *n.* 144/2249, smoke?  
 smert, *v.t.* 101/799, smart for.  
 snelle, *adv.* 79/70, quickly, energetically.  
 snowre, *v.i.* 133/1867, sniffle.  
 snowte, *n.* 52/506, nose.  
 Soberness, 79/67.  
 Sobyrenesse, *n.* 78/50, sobriety.  
 Soffeham, 19/508, Swaffham, Norfolk.  
 soiet, *n.* 185/3626, subject.  
 sokelya, *n.* 106/976, suckle, comfit.  
 sokett, *n.* 6/140, pipe, *vulva*.  
 solaycyose, *a.* 30/807, full of comfort.  
 soleyn, *a.* 54/579, solitary?  
 Solomon, 41/168.  
 soloyen, *v.t.* 146/2321, ? for 'sowen'.  
 solywd, *pp.* 179/3421, soild.  
 somodyr, *n.* 136/1368, smother, fumes.  
 sompe, *n.* 90/427, swamp.  
 sonde, *n.* 20/534, message.  
 sondis, *n.* 82/164, messengers.  
 sore, *n.* 78/40, sorrow.  
 sorte, *n.* 10/257, lot, number.  
 soul, defined, 39/103-6; its two parts, 40/133-160; its three parts, 47/357-8.

- soveren, *a.* 69/1015, 1040, most excellent, pre-eminent.  
 soverence, *n.* 1/13, 2/25, 29, etc., masters, audience.  
 souerently, *adv.* 70/1061, above all things.  
 sowme, *n.* 79/83, sum.  
 sowpe, *vb.* 28/765, sup, drink.  
 sowte, sought, *pp.* 36/18, 21, sought.  
 soylyd, *pp.* 78/39, 40, soild, defiled.  
 space, *n.* 10/253, time; 17/467, room; 185/3621, time, life on earth.  
 spade, *n.* 13/337, 14/370, etc.  
 spadibus, 15/391, spades.  
 spark, *n.* 185/3603.  
 speche, *n.* 44/275, saying, sentence.  
 special, *n.* 72/1117, favourite.  
 spellys, *v.t.* 44/275, reads.  
 sperd, *pp.* 83/193, shut up.  
 spetously, *adv.* 78/27, sadly, badly.  
 sportaunce, *n.* 81/141, entertainment.  
 sporte, *n.* 10/261, sport, fun.  
 Spouse-breche, 60/758, Adultery.  
 sprynge, *n.* 60/750, set of folk.  
 spyll, *v.t.* 33/886, ruin, destroy.  
 spylt, *pp.* 90/452, spilt, upset.  
 stage, *n.* 101/788, scaffold.  
 stakyr, *v.i.* 106/964, stagger.  
 stale, *v.i.* 106/964, grow stale, wear out.  
 stare, *v.i.* 60/742.  
 statie, *n.* 185/3616, dignities, nobles.  
 staunch, *a.* 106/964, strong, certain (death).  
 steel, true as, 96/618.  
 steke, *v.t.* 100/753, stick, put.  
 stekyd, *pp.* 110/1111, stuck (as a swyne).  
 sterre, *v.t.* 70/1050, stir, incite.  
 stewys, *n.* 60/752, brothel's.  
 stiff and stout, 132/1843.  
 still as stone, 87/345.  
 stoff, *n.* 23/627, stuff, drink.  
 stomlynge, *a.* 107/1042, stumbling.  
 stonde at hert, 101/803, be cared for in heart.  
 stone, *n.* 21/555, diseases of the stone.  
 stonge, *p.t.* 177/3360, pierst.  
 store, *v.t.* 102/839; storyde, *pp.* 18/477, stored, provided.  
 stout, *a.* 78/28, strong.  
 stown, *pp.* 22/587, stolen.  
 strayen, *v.i.* 138/2052, stray.  
 strerat, *a.* 2/42, strait, strict.  
 stresse, *n.* 179/3437, stress.  
 strete & stronde, be, 95/605, 96/632.  
 streyt, *a.* 31/834, strict, confined.  
 streytly, *adv.* 69/1037, strictly.  
 streytt, *a.* 59/732, strict (ironically).  
 stronde, *n.* 93/541, strand, shore.  
 stroyed, *pp.* 83/207, destroyed.  
 strye, *n.* 125/1624, destruction.  
 stryke, *v.i.* 134/1905, start, march.  
 stryvande, *ple.* 61/782, striving.  
 stryve, *n.* 134/1910, strife, trouble.  
 strywyth, *v.i.* 79/65, strives.  
 style, *n.* 89/404, stile.  
 stynkyng, *a.* 8/197, stinking.  
 styrt, *v.i.* 106/963, start; *v.t.* 177/3356, avoid.  
 stycke, *n.* 126/1651, stick.  
 styfly, *adv.* 137/2012, 138/2042, strongly, manfully.  
 stytelerys, *n.* 76, orderers, arrangers, managers.  
 suatius, *a.* 32/864, sweet.  
 sufficyens, *n.* 27/731, sustenance.  
 suggestion, *n.* 47/365, 48/400.  
 sun, *n.* 28/756, son.  
 sune, *n.* 36/10, Son, Christ.  
 superatt, *pp.* 12/306, overcome.  
 superfluouse, *a.* 9/232.  
 superstycus, *a.* 12/313.  
 supplicatorie, *n.* 32/866, prayers.  
 supportacyon, *n.* 8/205, support.  
 sure, *adv.* 37/50, assuredly.  
 Surfeit, 60/756.  
 surgery, *n.* 32/850, the surgeon's art.  
 surphettis, *n.* 50/435, surfeits.  
 sustabullness, *n.* 42/199, instability, wavering.  
 suverall, *a.* 34/897, several, individual.  
 swart, *n.* 143/2211, shrew.  
 swemnyth, *v.t.* 33/868, causes to swim, grieves.  
 swote, *a.* 138/2057, sweet (swete, 138/2048).  
 swynge, *n.* 23/613, swing.  
 swyre, *n.* 72/1106, neck.  
 swythe, *adv.* 90/436, 96/628, quickly.  
 syd, *n.* 185/3627-8, side.  
 syde, *a.* 25/664, 36/16-17, long.  
 syde, *n.* 15/387, ? for 'ayde,' aid.  
 syke, *v.i.* 28/770-I, seek.  
 syke, *n.* 90/427, rill.  
 sympull, *a.* 8/209, silly, sinful.  
 syne, *n.* 51/471, sign.  
 syngler, *a.* 50/441, 452, peculiar, special.  
 Sypres (gold of), 35/4, Cyprus.  
 syt, *n.* 135/1941, sight.



syth, *n.* 95/588, sight.  
 syth & sethe, *v.i.* 92/494, attend.  
 sythyn, *conj.* 10/265, since.  
 sythyng, *n.* 27/731, sighing.  
 sytyca, *n.* 18/491, sciatica? MS. '& y<sup>e</sup> scitica': the print has left out '&.'  
 tafata, *n.* 84/239, taffeta.  
 tak, *n.* 142/2178, spot, blemish.  
 tak, *n.* 166/2987, last, hold, endurance.  
 taking leave, 81/144.  
 takylls, *n.* 29/778, tackle, bow and arrows.  
 tale, *n.* 90/447, 91/462, account, care, consideration.  
 tale, give no, *n.* 94/572, take no account, heed.  
 talkynge, *n.* 3/65, talk.  
 tan, *pp.* 78/53, taken, gone into.  
 Tanne, *Sent.* 4/75, St. Anne.  
 tappyn, *v.i.* 140/2111, tap, knock.  
 tapster, *n.* 11/267, ale-drawer.  
 tapytys, *n.* 84/239, carpets, cloths.  
 targe, *n.* 141/2156, shield, defence.  
 taste, *n.* 126/1643, heed, attention.  
 tawt, *ppl.* 92/518, 160/2796, taught.  
 tawth, *ppl.* 88/367, given.  
 te, *v.i.* 134/1917, draw, march.  
 techyn, *v.t.* 93/553, teach, lead.  
 temtacyon, *n.* 9/219.  
 tendur of age, 64/894, young.  
 tendurschyppe, *n.* 56/634, regard of great folk.  
 tene, *v.i.* 84/223, te, draw.—Bradley.  
 tene, *v.t.* 84/233, injure, harm.  
 teneful, *a.* 129/1755, painful, distressing.  
 tenker, *n.* 60/755, tinker.  
 tenor, mean, and treble, in a song, 55/620-2.  
 tenyn, *v.t.* 84/253, harm.  
 tenynge, *a.* 163/2891, troubling.  
 terage, *n.* 157/2708, ? possessions, holding.  
 tey, *v.t.* 130/1774, punish.  
 þat, *pron.* 11/275, 66/926, 928, that which, what.  
 the, *v.i.* 14/369, thrive.  
 þe medys, 159/2777, with these rewards, this wealth.  
 thedom, *n.* 151/2479, thriving, prosperity.  
 then, *v.i.* 12/297, thrive.  
 þende, *a.* 101/790, happy; 156/2660, prosperous.

theretylle, *adv.* 153/2563, thereto, to that.  
 this, *adv.* 66/936, thus.  
 tho, *a.* 24/638, that.  
 thost, *n.* 109/1067, 149/2413, bit of dung.  
 thou, *conj.* 84/241, 246, though.  
 þouth, *n.* 94/581, 98/717, thought.  
 thow, *conj.* 22/579, though.  
 thow, *pron.* 58/689, those folk.  
 thowte, *n.* 67/959, thought.  
 thowth, *n.* 86/292, 322, anxiety.  
 three enemies of man, 33/876, 45/293-4  
 three-footed stool: the world's weal is like one, 154/2599.  
 three-men's songs, 147/2336, trios.  
 threys iij, 56/649, thrice three times.  
 throwe, *n.* 89/398, time.  
 thrysty, *n.* 186/3631, thirsty folk.  
 thryvande, *ple.* 61/781, thriving; unthriving, 61/784.  
 prywe, *v.i.* 69/1020, 93/548, thrive.  
 Thurlay, Wm., of Hanston, 19/499.  
 thwyte, *v.t.* 126/1651, peel.  
 thycke, *a.* 86/309, numerous, in crowds.  
 pykke, *a.* 126/1645, thick, frequent.  
 thyrllyth, *v.t.* 21/551, pierces, gets into.  
 tide nor time, 150/2456.  
 times, all things have due, 49/401.  
 tir-trymmelyth, *v.i.* 27/727, trembles, quivers.  
 Titivillus, xii, xiii, xv, 21/565; Titivilly, 33/869; means the Fiend of Hell, 33/879.  
 to, *a.* 77/18, 86/310, 93/528, 97/679, two.  
 to, *adv.* 28/753, too.  
 to-beten *pp.* 16/415, well beaten.  
 to-gloryede, *pp.* 28/766, much glorified.  
 tole, *n.* 154/2603, tool.  
 tolyth, *v.t.* 79/85, draw, entice.  
 ton, *n.* 77/21, one; *a.* 155/2611, one.  
 ton, toþer, *n.* 17/459, the one, the other.  
 to-pens, *n.* 17/457, tuppences.  
 top and tail, 148/2384.  
 top to toe, 95/615.  
 to-rase, *vt.* 135/1944, level, destroy.  
 torne, *pp.* 80/109.  
 to-samne, *adv.* 10/242, at one, together.  
 to-schende, *v.t.* 101/794, destroy.  
 toþer, *n.* 77/21, other.  
 tottys, *n.* 162/2880, hooks, claws?  
 touching *n.* 72/1105.  
 touris, *n.* 84/235, 239, towers, players' scaffold.  
 towte, *n.* 145/2290, backside.

trace, *n.* 20/521, way, dance.  
 trace, *n.* 4/72, tune? 4/93?  
 trace, *n.* 59/720, 60/749, trick?  
 trace, *v.i.* 4/95, 96, go.  
 Trage, 82/177, Thrace?  
 tranquility, *n.* 37/59.  
 transmutacion, *n.* 34/903.  
 transposyde, *ppl.* 68/1005, changed.  
 transytorye *a.* 2/30.  
 trappyd, *pp.* 32/848, 140/2199, trapt,  
 caught.  
 trasche, *n.* 134/1923, track, course.  
 trase, *n.* 178/3411, track, course.  
 travest, *n.* 182/3524, cross, injury.  
 tre, *n.* 70/1063, wood.  
 tre, *pe dreye*, 82/177?  
 trebelen, *v.i.* 134/1900, sound, blow.  
 trecchyn, *v.t.* 84/253, trick, deceive.  
 trekyll, *v.i.* 27/728, trickle.  
 tremle, *v.i.* 91/459, shake, move about?  
 trepitt, *n.* 5/113, blow.  
 tresorer, *n.* 82/181, treasurer.  
 trew, *n.* 48/385, the true one, Christ?  
 trewthe, *n.* 102/829, troth.  
 trone, *n.* 91/459, throne, high seat.  
 trost & trye, *a.* 91/477, trusty and  
 handy.  
 trostyly, *adv.* 96/635, trustily.  
 trotte, *v.i.* 91/459.  
 true as steel, 96/618.  
 Trump, the Angel's last, 7/170.  
 trump up (music), *v.i.* 81/156, 94/578-9.  
 trumpes, *n.* 58/695-6, 705, trumpeters.  
 Trumpyngton (Cambridge), 19/500, xi.  
 trumpys, *n.* 134/1899, 1900, trumpets.  
 trussyd, *ppl.* 125/1637, packt, enwombd.  
 'truth trieth the self,' 31/831.  
 try, *a.* 56/644, good, excellent.  
 try, *a.* 93/536, true.  
 trye, *a.* 87/355, delightful.  
 trye, *a.* 94/556, delicate, rich.  
 trymbutt, *v.i.* 65/902, 907, tremble.  
 trypte, *pt.* 179/3426, tript up.  
 tryse, *rt.* 18/470, 484, turn, run.  
 trysyde, *pp.* 21/568, chucked, pusht.  
 tull, *n.* 25/685, tally?  
 turdes, *n.* 6/127, turds.  
 twayn, tweyn, *a.* 71/1077, 1081, 1090,  
 two.  
 twychyde, *pp.* 23/608, twitcht.  
 tyle, *v.t.* 153/2538, cultivate?  
 tylle, *prep.* 184/3586, to.  
 tyllunge, *n.* 14/356, 20/541, tilling,  
 ploughing, etc.  
 tymbyr, *v.t.* 84/239, cover, decorate.

tyme, be, 89/413, early, soon.  
 tymerouse, *a.* 30/805, timorous.  
 tyne, *v.t.* 172/3198, lose.  
 tyre, *n.* 140/2111, head-dress.  
 tyre, *n.* 84/223, attire?  
 tys, 30/821, it is.  
 Tysche! 29/783, tush!  
 tysyd, 93/540, enticed, tempted.  
 tyth, *adv.* 184/3588, quickly.  
 Tytivillus, 12/294, 17/447, 18/468, etc.  
*See* Titivillus.  
 tytly, *adv.* 84/223, quickly.  
 tytyll, *v.t.* 12/308, record.  
 tytyll, *v.t.* 21/550, whisper.  
  
 ubi es, 28/767, where art thou?  
 vnabylythe, *v.t.* 65/897, disables.  
 underne, *n.* 81/138, from 9 a.m. to 12,  
 or noon to sunset.  
 understanding, *n.* 43/246.  
 vndo, *v.t.* 111/1132, destroy, ruin.  
 unquert, *a.* 177/3354, unkind, hostile.  
 unsayd, *a.* 98/693.  
 unsly, *a.* 160/2781, unskilful.  
 unthende, *a.* 85/287, unthriving, miser-  
 able; 92/510, unprosperous.  
 unwolde, *a.* 151/2487, unwieldy, stiff  
 in motion.  
 ure, *n.* 185/3629, custom.  
 usance, *n.* 57/658, 69/1031, use, practice.  
 wtterly, *adv.* 16/409, utterly.  
  
 vane, *a.* 16/412, empty, idle.  
 vane (fane), *n.* 27/742.  
 varyant, *a.* 11/274, inconstant.  
 vauance, *v.t.* 127/1704, advance.  
 vaward, *n.* 138/2061, vanguard, front.  
 vemynousse, *a.* 2/40, venomous.  
 verefyede, *ppl.* 26/700, verified.  
*Veritas*, 172/3182.  
 veryfyede, *ppl.* 1/9, verified.  
 versifier, *n.* 27/746, writer of verses.  
 vesture, *n.* 185/3631, clothing.  
 vexillator, *n.* 77/1, 14, etc., flag-  
 bearer.  
 weyn, *v.t.* 60/753, ween, think.  
 Veynglory, 91/466.  
 veynglorye, *n.* 99/749.  
 victoryall, *a.* 72/1119, of victory.  
 visitation, *n.* 27/729.  
 vital spirit, 30/805.  
 voluntarye, *a.* 8/187, self-willd.  
*Voluptas*, 98/703, etc., Pleasure.  
 vowellys, *n.* 18/490, vowels.  
 vyolent, *a.* 71/1101, violent.

vyre, *n.* 140/2113, cross-bow bolt.—Bradley.

vyseride, *a.* 59/727-8, vizord, wearing vizors.

vysurs, *n.* 60/755-6, vizors.

vysytacyon, *n.* 11/281, visitation, afflictions sent by God.

*w for v* : lywyng, living, 8/207, etc. See wery, weyn, yewyst, yewyt, yowe.

wagge, *v.t.* 135/1943, wag, move.

wake, *v.i.* 69/1025, watch.

wakyng, *n.* 69/1030, watching.

Wales, 129/1747.

Walsingham, Norfolk, 74.

Walsyngham wystyll, *n.* 17/445, Walsingham whistle.

walter, *v.i.* 156/2663, welter.

Waltom, 19/502, Walton in Norfolk.

wan, *n.* 47/346, wane, hurt.

wane, *a.* 20/533, vain.

wane, *a.* 139/2076, wanting?

wanite, *n.* 34/902, vanity.

ware that!, 55/607.

waschyng well, *n.* 170/3146, water of purification.

wastyde, *pp.* 50/437, got thin.

wat, *vb.* 50/440, know.

wat, *pron.* 72/1121, what, the things which.

wave, *v.t.* 137/2003, whelm, drown.

wave as wind in water, 88/380.

wawe, *v.i.* 83/210, move, go.

waxit, *v.i.* 89/420, grows, becomes.

we, *pron.* 29/791, us.

weder, *adv.* 91/453, whither.

ween, *v.t.* think. See weyn.

wedyr, *conj.* 85/281, whether.

well in age, 157/2702, old, advanst in years.

welle, *v.i.* 184/3594, boil.

welthe, *n.* 186/3638, well-being, bliss.

weltyr, *v.t.* 137/2003, swamp.

wen, *conj.* 65/901, when.

wench, to see a pretty one bare, 62/819.

wenne, *n.* 83/204, delight.

went, *vb.* 6/143, would go.

went, *pp.* 78/31, gone.

went, *pp.* 128/1664, gone, dead.

werd, *n.* 82/157, 83/132, world.

werdly, *a.* 82/180, worldly.

were, *v.t.* 138/2046, guard, protect.

World, 85/266, World.

werne, *v.i.* 20/516, warn, bid you.

werne, *v.t.* 141/2142, warn, keep off; 82/184, refuse, deny; 161/2830, escape, avoid.

wertuus, *a.* 38/92, wholesome, good.

wery, *a.* 36/15, very, true.

wesant, *n.* 30/803, weasand, throat.

Westminster, 61/792.

wet, *v.t.* 35/1, know.

wether, *adv.* 19/511: 'ware & wether' = 'where and whither.' Probably Manly's correction *se* is right: the scribe may have been misled by *ware*.—Bradley.

wether, *adv.* 19/497, whither.

wey, *adv.* 23/616, away.

weye-went, *n.* 82/158, road-turn, cross-road.

weyle, *v.t.* 90/449, wail.

weyn, *a.* 32/846, vain, unfounded.

weyng, *n.* 29/783, wing?

weys, *vb.* 25/692, weighs.

weytys, *n.* 103/854, weights.

wheder = whither, 101/792.

when the wind blows, 153/2542, when adversity comes.

whether, *adv.* 21/560, whither, where.

who! 22/600, ho!

whoo, *n.* 47/347, woe.

whope! 22/600, whoop!

whoppe! 26/713, 27/726, whoop.

whou, *conj.* 185/3621, how.

whov, 139/2078, how.

whow, *adv.* 85/287, how.

whow-so, *conj.* 111/1126, howsoever.

whwtyng, *n.* 135/1939, hooting, shouting.

why, *n.* 102/845, reason why, recompense.

Wife fed till she's Master, 10/239.

wife, the good, who cut off her husband's head, 23/611.

wildfire, *n.* 140/2116.

will of the soul, 42/213.

Wisdom (or Christ), the Play, 35-73; xix-xxiii, xxx; now God, now Man, 36/14, 39/121.

'Wisdom,' 64/877.

withsyt, *v.t.* 154/2594, oppose, resist.

Wits, five, 41/163, 173, 70/1067-8, 71/1099, 86/311.

wnclosyde, *pp.* 43/227.

wnkynde, *a.* 11/273, unkind.

wnlusty, *a.* 20/538, disagreeable.

wo, *pron.* 38/71, who, whoever.

wode, 86/308, wild, mad.

- wolde, *n.* 102/826, power.  
 wolf in a lamb's skin, 51/490.  
 woman, a heavenly sight, 54/575.  
 women: where they are, are many words, 156/2630.  
 wonde, *n.* 96/607, rod, chastisement.  
 wonde, *ppl.* 98/703, wound, wrapt.  
 wonys, *n.* 82/158, dwellings.  
 Woode, Mr., of Fullburn, 19/504.  
 worchepyd, *pp.* 81/151, honourd.  
 World, the, 78/29, 79/59, 82/157, etc.  
 'world,' the, defined, 83/877-8.  
 World, Flesh, and Devil, 107/1009, 128/1721, 1737, 137/2000.  
 wortes, *n.* 10/265, worts, roots, vegetables.  
 worthy, witty, and wise, 136/1992.  
 wppe, *adv.* 2/29, 31, 52/518, 54/585, up.  
 wrake, *n.* 80/95, wreck, destruction.  
 wrake, *n.* 83/203, injury, harm.  
 Wreche, 58/608, Revenge.  
 wreche, *n.* 83/203, vengeance.  
 wreke, *pp.* 99/752, revenged.  
 wrenchys, *n.* 80/98, 159/2761, deceits, tricks.  
 wrethe, *v.t.* 110/1063, make angry.  
 Wretthe, *n.* 83/210, Wrath, anger.  
 Wrong, 59/728.  
 wrought, *pp.* 16/406, created, made.  
 wrouth, *ppl.* 174/3277, wrought.  
 wrye, *v.t.* 63/862, twist.  
 wryen, *v.t.* 127/1675, twist, turn.  
 wrynge, *v.i.* 90/449, wring hands and body.  
 wryngyth, *v.t.* 80/98, wrings, twists, deceives.  
 wy, *conj.* 39/1081, 66/925, why.  
 wycke, *n.* 86/313, wickedness.  
 wyght, *a.* 4/76, quick, active.  
 wyll, *adv.* 46/319, well.  
 wyth, *conj.* 4/77, 10/252, while.  
 wylle, *n.* 22/574, while.  
 Wyly, 55/607.  
 wynke, *v.i.* 66/898, sleep.  
 wynne, *v.t.* 83/219, win, get, secure.  
 wynter, *n.* 89/419, years.  
 wyppe, *n.* 52/518, whip.  
 wyppe, *v.t.* 29/788, whip, put quickly; 53/554, whip, drive.  
 wyrrë, *n.* 53/554, worry.  
 wyt, *n.* 135/1943, weight.  
 wyte it, 156/2648, blame it on, lay the blame of it on.  
 wyth, *n.* 97/664, wight, person; 184/3587, wight, being, devil.  
 wyth, *v.t.* 152/2505, wite, blame.  
 wyth, *adv.* 83/211, bravely; wythly. 84/231, valiantly.  
 wyth, 76, white.  
 wythe, *n.* 82/184, wight, person (? 'no' left out).  
 wythly, *adv.* 84/231, quickly.  
 wytis, *n.* 82/157, 106/978, wights.  
 wytly, *adv.* 173/3226, quickly.  
 wyttyly, *adv.* 29/787, wisely.  
 wytyn, *v.t.* 154/2574, blamë.  
 wyve, *v.i.* 57/666, marry.  
 wywande, *pp.* 61/786, living.  
 xall, *vb.* 2/33, 42, 43, 37/51-2, 59, 41/174-5, 52/526-7, etc., shall.  
 xulde, *v.t.* 1/5, 24/649, 27/728, 49/429, 51/484, 68/1008, etc., should.  
 3a, 81/150, yea.  
 ya howe, 64/895, yah ho.  
 zare, *a.* 77/18, ready.  
 yeff, *v.t.* 73/1152, give, grant.  
 yeftis, *n.* 58/643, gifts, bribes.  
 yelpë, *v.i.* 162/2865, speak, boast.  
 yemandry, *n.* 13/326, yeomen, folk.  
 3ene, *a.* *pl.* 128/1731, 129/1765, yon, those; *sing.* 130/1773, that.  
 3ep, *a.* 77/18, prompt, bold.  
 yer-day, *n.* 27/721, birthday?, or anniversary of death.  
 3eue, 133/1895, ? 3ene, yon.  
 3euyth, *v.t.* 92/491, carea.  
 yewyst, *v.t.* 66/926, givest.  
 yewyt, *v.t.* 37/56, gives.  
 yne, *n.* 110/1109, eyes.  
 Yo, *interj.* 17/450.  
 3olde, *pp.* 98/708, 157/2692, yielded.  
 yomandrye, *n.* 58/701, yeomanry, set of characters.  
 yone, *a.* 184/3577, yon, that.  
 3one, *a.* *sing.* 129/1764, yon, that; 3ene, 132/1848.  
 yovyn, *ppl.* 54/578, given.  
 yowe, *pp.* 66/945, given.  
 yrke, *a.* 20/538, troublesome; 21/549, troubled.  
 yrke of, *a.* 6/145, tired, bored with; 22/575, 578, bored by, tired of.  
 yrke of, *v.t.* 20/525, disgust with.  
 3ys, 90/440, 95/601, yea.

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